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Chivalry of Walter Scott as Metaphysics of Intellect distinguished from Schizoid Idealism

Tesla Leila Khugaeva Thinikashvili

Just now ·

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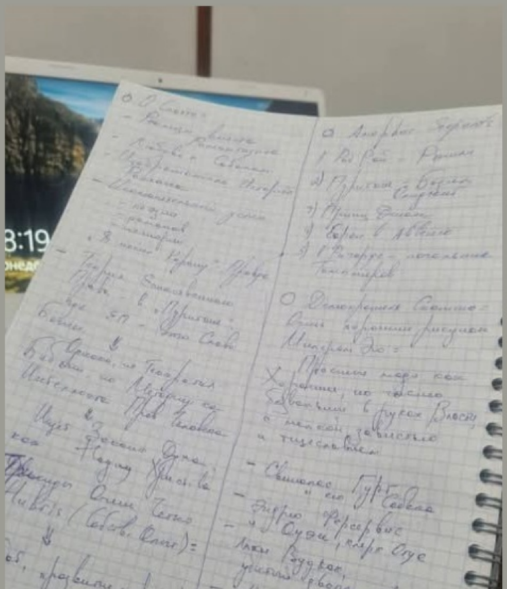

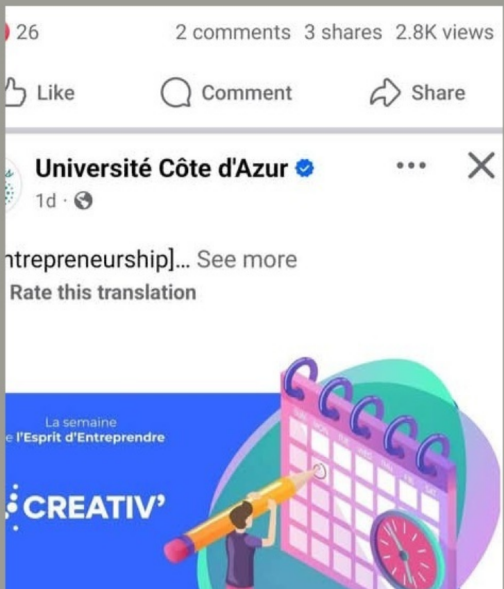

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SUMMERY IN SCIENTIFIC FORMULAS

Chivalric character as Healthy energy of Spirit, Platonic philosophy as Healthy energy of Spirit, Maslow's study on self-actualization as Healthy Energy of Spirit, Fromm's productive character as Healthy energy of Spirit, Russian Literature as Healthy Energy of Spirit in fight with Evil of physical control of material energy, Walter Scott's novels as chivalry of Healthy energy of Spirit

Chivalry of Metaphysics of Intellect as distinguished from schizoid Idealism, Metaphysics of Intellect as Divine Laws of Nature, Schizoid idealism as fictitious intellect on Field of Ego-system, Schizoid Idealism as fancy of omnipotence of Ego, False mirror of Field of Ego-system as quantitative abstraction of force of physical control of material energy

Real Plus of Energy of Spirit as Space of Intellect of Accumulated knowledge, Love to God as looking in one direction with Church of Friendliness of Energy of Spirit, False Plus as false supply of Energy of Field of Ego-system of physical control, Cave of dirt and staleness of scarce ambivalent emotions of material energy, powerful deluge of positive passion of Field of Intellect of Energy of Spirit

Plus and Minus of opposite gravitations of normal cyclic homeostasis — Narcissism and Inlovesickness, «Love» of sadomasochism as gazing at each other in «Loadings of SuperEgo», Love to False abstraction on pressing force as False Plus (false supply of energy),

Pathology of Two Pluses and Two Minuses of Schizoid Broken Cyclic Homeostasis, Romance as gravitation of Narcisse-Inlovesickness of Schizoid Broken Cyclic Homeostasis

Walter Scott's Old Mortality as Declaration of Divine Natural Law, chivalric friendliness as Church of Friendliness of looking in one direction of Space of Intellect in Walter Scott's novels,

Chivalric Love as distinguished from Romance Love of schizoid mentality, Chivalric Love as particular case of Church of Friendliness, Chivalric Love as looking in one direction of Real Plus (real supply of energy) of Truth, Justice, Conscience of Space of Intellect

Walter Scott's novels as artistic exposition of Laws of Nature of Psychic Energy in characters of heroes: characters of simple folk as Milgram-Ego, characters of healthy Energy of Spirit (chivalric characters), characters of Hubris-Ego of schizoid mentality, characters of Satan-Ego of Amorphous Serpents of Dead Thought and dead Conscience.

Locksley Robin Hood's team and Rob Roy's team as metaphor on Church of Friendliness as Church Military in fight with Evil of sadomasochism of Leviathans, as analogue of Tavern of comradeship and democratic debates of G.K. Chesterton, Locksley Robin Hood's team and Rob Roy's team as scientific control of Divine Natural Law of Augustine's Civitas Dei

CHAPTER 1. METAPHYSICS OF INTELLECT OF WALTER SCOTT AS LAWS OF PSYCHIC ENERGY IN HIS HISTORICAL NOVELS

1. «Esthetical» Magic of Idealism. The Idealism as Schizoid Physical Control.

2. Metaphysics of Intellect in Scott's works. Laws of Psychic energy in his characters: Energy of spirit, Milgram-Ego Hubris-Ego and Satan-Ego.

1. «ESTHETICAL» MAGIC OF IDEALISM. THE IDEALISM AS SCHIZOID PHYSICAL CONTROL

Bertrand Russell in «power» calls Fichte's Idealism merely a madness. Karl Jaspers in his work on world history calls German Idealism a false philosophy, produced by intoxication of Hubris. Kierkegaard speaks of Hegel's philosophy as of absurdity. G.K. Chesterton identifies Nietzschean Idealism as product of «softened with pride brains», or with Hubris. Anyway, all of them speak of German Idealism as unwholesome nonsensical absurdity.

C. Jaspers, «The origin and goal of history»:

> «This kind of sham faith was bound to swing over to lack of faith. It is true that this philosophy unfolded in the particular, conceptions that can never be lost; it was one of the manifestations of human thought that possessed genius, and its speculative grandeur cannot be doubted. But the distrust of its world, which has erroneously spread to all German philosophy, is justified. Here the „hubris" and waywardness of genius became a nun paralleled seduction. Whoever drunk of this potion became intoxicated, a promoter of ruin, through the fact that

> a spiritual firework of a high order caused loss of faith, which presupposes sobriety».

Bertrand Russell, «Power»:

> «Human life being a perpetual interaction between volition and uncontrollable facts, the philosopher who is guided by his power impulses seeks to minimise or decry the part played by facts that are not the result of our own will. I am thinking now not merely of men who glorify naked power, like Machiavelli and Thrasymachus in the Republic; I am thinking of men who invent theories which veil their own love of power beneath a garment of metaphysics or ethics. The first of such philosophers in modern times, and also the most thorough-going, is Fichte. The philosophy of Fichte starts from the ego, as the sole existent in the world. It is obvious that a metaphysic such as Fichte's leaves no place for social duties, since the outer world is merely a product of my dream. Belief in race and nationalism is thus a psychologically natural outcome of a solipsistic philosophy — all the more since love of power obviously inspires the theory, and power can only be achieved with the help of others. All this is known as «idealism', and is considered morally nobler than a philosophy which admits the reality of the external world. The love of power is a part of normal human nature, but power philosophies are, in a certain precise sense, insane. The existence of the external world, both that of matter and that of other human beings, is a datum, which may be humiliating to a certain kind of pride, but can only be denied by a madman. Men who allow their love of power to give them a distorted view of the world are to be found in every asylum: one man will think he is the Governor of the Bank of England, another will think he is the King, and yet another will think he is God. Highly similar delusions, if expressed by educated men in obscure language, lead to professorships of philosophy; and if expressed by emotional men in eloquent language, lead to dictatorships. Certified lunatics are shut up because of their proneness to violence when their pretensions are questioned; the uncertified variety are give the control of powerful armies, and can inflict death and disaster upon all sane men within their reach. The success of insanity, in literature, in philosophy, and in politics, is one of the peculiarities of our age, and the successful form of insanity proceeds almost entirely from impulses towards power».

G.K. Chesterton, «Orthodoxy»:

> «Nietzsche had some natural talent for sarcasm: he could sneer, though he could not laugh; but there is always something bodiless and without weight in his satire, simply because it has not any mass of common morality behind it. He is himself more preposterous than anything he denounces. But, indeed, Nietzsche will stand very well as the type of the whole of this failure of abstract violence. The softening of the brain which ultimately overtook him was not a physical accident. If Nietzsche had not ended in imbecility, Nietzscheism would end in imbecility. Thinking in isolation and with pride ends in being an idiot. Every man who will not have softening of the heart must at last have softening of the brain».

The thing is that idealism cannot be identified as Thought insofar as Thought we define as comprehension and analysis of facts of reality, as activity of reflection, activity of reason of human mind in process of consideration of facts of reality. The philosophy of Idealism has nothing to do with Intellect as reflection on facts of reality.

The philosophy of Idealism is Part of Physical Control of Field of Ego-system, which has nothing to do with reality and scientific control. It is fictitious intellect, formal logic, active on Field of Ego-system with delusions of False Mirror of Ego and SuperEgo. We already know, that Field of Ego-system of physical control gives data on two abstract quantitative forces — force of Ego against force of SuperEgo (entire outer world). This quantitative abstraction of force is the tissue of «magic» of Field of Ego-system. It is distortion of reality and its facts in picture of two hostile forces of this quantitative abstraction — plus and minus of some «force», and this abstraction of diversity of natural energies in one force is «magic» of Field of Ego-system (Durkheim).

Schizoid Thought or «Idealism» is formal logic which intrudes on Field of Ego-system «to protect Ego from SuperEgo», and thus it deals with chimeras of «magic» of false mirror of physical control, and has nothing to do with facts of reality.

It is another case with Metaphysics of Intellect, which is wholesome philosophy as product of real thought on facts of outer

world (not fantasy on delusions of magic forces of Field of Ego-system).

Metaphysics of Intellect was inaugurated in Revelation of Ancient Greece in philosophies of Pythagoras, Socrates, Plato, Aristotle, and later on was developed by philosophies of Augustine, Thomas Aquinas, Descartes, Leibnitz, Newton, Spinoza, Einstein and others.

G.K. Chesterton in his biographical essay on Life of Thomas Aquinas has emphasized the sharp distinction between German Idealism of Kant, Fichte, Hegel and Nietzsche and similar philosophies of formal logic, detached from reality and Metaphysics of Intellect of Plato and Aristotle as founders of Christianity, united in philosophy and scientific revolution of Thomas Aquinas.

Chesterton, «Everlasting Man»:

> «Since the modern world began in the sixteenth century, nobody's system of philosophy has really corresponded to everybody's sense of reality: to what, if left to themselves, common men would call common sense. Each started with a paradox: a peculiar point of view demanding the sacrifice of what they would call a sane point of view. That is the one thing common to Hobbes and Hegel, to Kant and Bergson. to Berkeley and William James. A man had to believe something that no normal man would believe, if it were suddenly propounded to his simplicity; as that law is above right, or right is outside reason, or things are only as we think them, or everything is relative to a reality that is not there. The modern philosopher claims, like a sort of confidence man, that if once we will grant him this, the rest will be easy; he will straighten out the world, if once he is allowed to give this one twist to the mind.
>
> …The consequence is that he can write calmly and even blandly sentences like these. «A certain likeness can be detected between the aim and method of Saint Thomas and those of Hegel. There are, however, also remarkable differences. For Saint Thomas it is impossible that contradictories should exist together, and again reality and intelligibility correspond, but a thing must first be, to be intelligible.» Let the man in the street be forgiven, if he adds that the «remarkable difference» seems to him to be that Saint Thomas was sane and Hegel

was mad. The moron refuses to admit that Hegel can both exist and not exist; or that it can be possible to understand Hegel, if there is no Hegel to understand. Yet Father D'Arcy mentions this Hegelian paradox as if it were all in the day's work; and of course it is, if the work is reading all the modern philosophers as searchingly and sympathetically as he has done. And this is what I mean saying that all modern philosophy starts with a stumbling-block. It is surely not too much to say that there seems to be a twist, in saying that contraries are not incompatible; or that a thing can «be» intelligible and not as yet «be» at all.

Against all this the philosophy of Saint Thomas stands founded on the universal common conviction that eggs are eggs. The Thomist stands in the broad daylight of the brotherhood of men, in their common consciousness that eggs are not hens or dreams or mere practical assumptions; but things attested by the Authority of the Senses, which is from God.

I suppose it is true in a sense that a man can be a fundamental sceptic, but he cannot be anything else: certainly not even a defender of fundamental scepticism. If a man feels that all the movements of his own mind are meaningless, then his mind is meaningless, and he is meaningless; and it does not mean anything to attempt to discover his meaning. Most fundamental sceptics appear to survive, because they are not consistently sceptical and not at all fundamental. They will first deny everything and then admit something, if for the sake of argument — or often rather of attack without argument. I saw an almost startling example of this essential frivolity in a professor of final scepticism, in a paper the other day. A man wrote to say that he accepted nothing but Solipsism, and added that he had often wondered it was not a more common philosophy. Now Solipsism simply means that a man believes in his own existence, but not in anybody or anything else. And it never struck this simple sophist, that if his philosophy was true, there obviously were no other philosophers to profess it.

To this question «Is there anything?» Saint Thomas begins by answering «Yes»; if he began by answering «No», it would not be the beginning, but the end.

Note how this view avoids both pitfalls; the alternative abysses of impotence. The mind is not merely receptive, in the sense that it absorbs sensations like so much blotting paper; on that sort of softness has been based all that cowardly materialism, which conceives man as wholly servile to his environment. On the other hand, the mind is not purely creative, in the sense that it paints pictures on the windows and

then mistakes them for a landscape outside. But the mind is active, and its activity consists in following, so far as the will chooses to follow, the light outside that does really shine upon real landscapes. That is what gives the indefinably virile and even adventurous quality to this view of life; as compared with that which holds that material inferences pour in upon an utterly helpless mind, or that which holds that psychological influences pour out and create an entirely baseless phantasmagoria. In other words, the essence of the Thomist common sense is that two agencies are at work; reality and the recognition of reality; and their meeting is a sort of marriage. Indeed it is very truly a marriage, because it is fruitful; the only philosophy now in the world that really is fruitful. It produces practical results, precisely because it is the combination of an adventurous mind and a strange fact.

M. Maritain has used an admirable metaphor, in his book Theonas, when he says that the external fact fertilises the internal intelligence, as the bee fertilises the flower. Anyhow, upon that marriage, or whatever it may be called, the whole system of Saint Thomas is founded; God made Man so that he was capable of coming in contact with reality; and those whom God hath joined, let no man put asunder. Thus Saint Thomas' work has a constructive quality absent from almost all cosmic systems after him. For he is already building a house, while the newer speculators are still at the stage of testing the rungs of a ladder, demonstrating the hopeless softness of the unbaked bricks, chemically analysing the spirit in the spirit-level, and generally quarrelling about whether they can even make the tools that will make the house. Aquinas is whole intellectual aeons ahead of them, over and above the common chronological sense of saying a man is in advance of his age; he is ages in advance of our age. For he has thrown out a bridge across the abyss of the first doubt, and found reality beyond and begun to build on it. Most modern philosophies are not philosophy but philosophic doubt; that is, doubt about whether there can be any philosophy. If we accept Saint Thomas's fundamental act or argument in the acceptance of reality, the further deductions from it will be equally real; they will be things and not words. Unlike Kant and most of the Hegelians, he has a faith that is not merely a doubt about doubt. It is not merely what is commonly called a faith about faith; it is a faith about fact. From this point he can go forward, and deduce and develop and decide, like a man planning a city and sitting in a judgment-seat. But never since that time has any thinking man of that eminence thought that there is any real evidence for anything, not even the evidence of his senses, that was strong enough to bear the weight of a definite deduction».

The fact that Philosophy of Idealism always finds sharp antithesis between Esthetics and Ethics has nothing to do with real incompatibility of both things, of course. On the contrary authentic Art, as Chesterton and Tolstoy used to say, is always founded on ethics as laws of human nature. But Philosophy of Idealism still keeps asserting the sharp antithesis between their own «esthetical idealism» and religious ethics, as it is obvious in Nietzsche's «The Birth of Tragedy in Greece», where he laughs down ethics and especially Christianity as most conspicuous philosophy of ethics. Kierkegaard also had emphasized the fact that Philosophy of Idealism as «poetical fantasy» often deals with «esthetical point of view» as opposed to ethical point of view; this is why he titled his research «Whether — Or». F. Schelling in «Night watches» also had contrasted Philosophies of Idealism as «poets with heads full of Greek gods» to sane philosophy of laws of nature, or in other words to metaphysics of Intellect. Camus, giving report on movement of Dendism in «Rebel» defines the movement in terms of Kierkegaard, as diabolic opposition to God, as esthetical self-posing against mirror deprived of ethics, as acting their Ego on stage for success ignoring any sense of virtue. But! It was not only Dendism and Romanticism of Nietzsche or Wagner in Geek Tragedy! It was not only German Idealism in philosophies of Kant, Hegel, Fichte, Sartre. But it was also research of such reverent authors like Erich Fromm and Max Weber in Economics! And both researches confirmed this general fact of Idealism we already have observed in literature and in philosophy: the fact that Philosophy of Idealism is fictitious thought of formal logic as abstraction of entire world in quantitative forces, reduced to primitive «physical war» on survival. Erich Fromm in «Sane society» and «Man for himself» says that that abstraction of economics is madness which have reduced relationships of people to market bargaining, emasculating all true human relations from community. Max Weber in «Protestants and Capitalism» says that «poets of figures», who considers business as fight for success, as growth for growth's

sake, are not those who founded true capitalism. Because, true capitalism, says Weber, had been founded by Religious men of ethics, who strived for virtue and service to God and people, and not by «artists of success» in pursuit of money.

It is obvious that all of these patterns of Philosophy of Idealism, which are similar in denial of ethics as inimical to their point of view, denies ethics not because it is contrary to esthetics, but because it is contrary to Physical control of Field of Ego-system — it is indeed «Beyond good and evil» of ethics.

Because as we have seen already, Field of Ego-system is relations of physical force, of quantitative abstractions of force, of violence and obedience, of masters and slaves, of success and defeat, of physical war of survival. And in this world of physical control there is no place for conscience, justness, truth, and compassion of Energy of Spirit of Scientific control. This is true reason why all those philosophies of Idealism are always opposed to ethics, — because Idealism has nothing to do with real thought of scientific control of Energy of Spirit. It belongs to domain of Physical control of material energy of Field of Ego-system.

And this is why True Esthetics has nothing to do with philosophy of Idealism, as Kierkegaard, Camus Tolstoy, Chesterton had emphasized. Because, we can add to their argument, Beauty and Art are also product of Energy of Spirit, and philosophy of Idealism has nothing to do with this divine energy of intellect, — it is merely schizoid fictitious thought, broken cyclic homeostasis of physical control of material energy.

Chesterton, «Heretics»:

> «Our modern politicians claim the colossal license of Caesar and the Superman, claim that they are too practical to be pure and too patriotic to be moral; but the upshot of it all is that a mediocrity is Chancellor of the Exchequer. Our new artistic philosophers call for the same moral license, for a freedom to wreck heaven and earth with their energy; but the upshot of it all is that a mediocrity is Poet Laureate. I do not say that there are no stronger men than these; but will any one say that there are any men stronger than those men of old who were

> dominated by their philosophy and steeped in their religion? Whether bondage be better than freedom may be discussed. But that their bondage came to more than our freedom it will be difficult for any one to deny»

Kierkegaard in «Sickness unto death»:

> «The self is its own lord and master, so it is said, its own lord, and precisely this is despair, — says Kierkegaard in Sickness unto death», — However, by closer inspection one easily ascertains that this ruler is a king without a country, he rules really over nothing; So the despairing self is constantly building nothing but castles in the air, it fights only in the air. All these experimented virtues make a brilliant showing; for an instant they are enchanting like an oriental poem: such self-control, such firmness, such ataraxia, etc., border almost on the fabulous. Yes, they do to be sure; and also at the bottom of it all there is nothing. like Prometheus the infinite, negative self feels that it is nailed to this servitude»

2. METAPHYSICS OF INTELLECT IN SCOTT'S WORKS. LAWS OF PSYCHIC ENERGY IN HIS CHARACTERS: ENERGY OF SPIRIT, MILGRAM-EGO HUBRIS-EGO AND SATAN-EGO

Sir Walter Scott is worldly recognized as Founder of Historical Novel. I intend to demonstrate in this work that Historical Novel invented by Walter Scott had been expression of his philosophy of Metaphysics of Intellect. That is to say his Historical Novels deal with Laws of Human Nature and sharply distinguish between biological and psychic nature of human.

It is apparent from those historical novels that Walter Scott's philosophy had nothing to do with materialism or Idealism of schizoid fictitious thought. His historical novels deal with Causations of human psyche, with Laws of two psychic energies — material energy of Field of Ego-system and spiritual energy of Field of Intellect.

With this regard we can firmly identify Sir Walter Scott as one of Prophets of mankind, who have brought the Light of Knowledge

in his works of art (of true art!) in epoch still far removed from Scientific knowledge on Discovery of Psychic energy.

Within following pages of actual essay I will do my best to demonstrate how greatly Sir Walter Scott succeeded in revealing Laws of two Psychic Energies in his historical novels.

1) CHARACTERS OF COMMON PEOPLE. HEALTHY ENERGY OF SPIRIT WITH PASSIVE FIELD OF EGO-SYSTEM OF MATERIAL ENERGY (MILGRAM-EGO)

Like G. K. Chesterton Sir Walter Scott (one of his favorite writers) considers common people to be on the whole sane and healthy energy of spirit, though with lack of education, of course. In other words, he considers common people to be those «sinners» Jesus have come to: wholesome but due to the lack of knowledge subjected to spontaneous automatisms of physical control of Field of Ego-system of material energy.

Thus, «sinners» of common people may be identified as those of Milgram's experiments on Obedience to Authority: sane with their pure energy of Spirit when free from influence of Scoundrels. And found obeying to commands of Scoundrels in positions of «Authority» when Scoundrels focus their attention on subjugating willpower of common people to their own commands.

Milgram Ego or Inferior Ego-protection of Cyclic Homeostasis of physical control of material energy.

H. Pearson, «Life of Walter Scott»:

> «Walking in the park one day, Lockhart remarked that poets and novelists regarded life as material for their art. Scott reproved him: ' Are you not too apt to measure tilings by some reference to literature, to disbelieve that anybody can be worth much care who has no knowledge of that sort of thing, or taste for it? God help us! what a poor world this would be if that were the true doctrine! I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the lips of poor uneducated men

and women, when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever yet met with out of the pages of the Bible. We shall never * learn to feel and respect our calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the heart.»

H. Pearson, «Life of Walter Scott»:

«But as a portrait-painter in prose he is unrivalled. For characterisation and historical background no other writer of romantic fiction has approached his best works. Old Mortality, Rob Roy, The Abbot, The Fortunes of Nigel, and Quentin Durward remain the supreme achievements in that class of literature, and we must include The Antiquary and Redgauntlet to obtain the essence of Scott. Add Guy Mannering and Kenilworth as a pair of first-rate stories; and to go further is to fare worse.

the grand romancist was never romantic when drawing portraits of people he had met in real lite or knew from close study. While Dickens saw characters with his eyes and photo¬ graphed them brilliantly, Scott absorbed them through his pores and pictured them truthfully. Dickens acted Ins characters, Scott lived his; the one observed, the other felt. Scott understood people instinctively, not intellectually. He did not delve into the subconscious and bring torth the dream figures we dimly apprehend as aspects ot ourselves; but he looked at human beings with keenness and compassion, passed them as it were through the sieve of his mind, and produced figures we instantly recognise as belonging to the oddity and poetry ot the world around us

«The blockheads talk ot my being like Shakespeare — not fit to tie his brogues', wrote Scott in his Journal. In the sense that Shakespeare had an unparalleled power ot speech and understood the complexities as well as the simplicities of life, Scott cannot be com¬ pared with him; but as a creator of character he stands with Shakespeare, who, Falstati apart, conceived no figure more humorous, and none at all more lifelike, than «Edie Ochiltree' in The Antiquary, «Cuddie' and «Mausc' in Old Mortality, «Nicol Jarvie' and «Andrew Fairservice' in Rob Roy, «Malagrowther' and James I in The Fortunes of Nigel, and Louis XI in Quentin Durward. Some of these figures have the universal significance of Cervantes' great creations in addition to the richness of Shakespeare's»

2) CHARACTERS OF TRUE CHIVALRY — PURE HEALTHY ENERGY OF SPIRIT OF FIELD OF INTELLECT

Healthy Energy of Spirit means that material energy of physical control has been purged out from the human mind. That material energy and its laws as spontaneous automatisms of physical control stopped to exist within this human mind. Such condition of human mind is by no means «ideal» or «dream». It is merely Normal and healthy, sane condition of mind, available for every person with sufficient education.

It is true, that up to this day we can recollect maybe hundreds of such healthy persons throughout the entire history of civilizations (maybe less). But this scarceness of Mental Health throughout history of mankind was due to the lack of knowledge. Now, with Discovery of Psychic energy, such Mental Health will be available for everyone, provided we have relevant educational institutions.

Thus, there is nothing in common between «magic Ideal» of schizoid Idealism as «Ideals» of Gods of Olympus, or Nietzsche's Superman and Pattern of healthy energy of Spirit in works of art of metaphysics of Intellect. For the Former is merely abstraction of quantity of force — «almighty force», and the Latter is real natural energy of human psyche. It is true that magic mentality of Field of Ego-system with its delusions of false mirror of physical control eventually actuates real material energy of psyche; but it is no less true that it needs absurd quantitative abstractions of force to produce this real energy, because material energy is energy of lunatics and savages.

«ideal» of schizoid mentality is fancy on almighty forces; while pattern of good person of science (metaphysics of intellect) is pattern of mental health as real as any other natural energy.

Walter Scott's portrait of Healthy Spirit of Human Mind in patterns of chivalric characters of his great historical novels is excellent. And as any good portrait of energy of spirit it is portrait

of Ethics — Honour as Conscience in service to truth remains in core of all his chivalric characters.

Living Conscience, Living Thought, Living Friendliness of Healthy Spirit — this is exactly precise picture of Scott's chivalric characters, regardless to gender, regardless to nobility or to social ladder. These Living Thought, Conscience and Friendliness of his heroes is demonstrated so well, that he ultimately achieves the goal of expressing the Oneness of all person of Energy of Spirit, their mutual Self as common object of scientific control.

All of them, all his heroes with chivalric character, acting within one novel, always succeed to set up One Mutual Self of Church of Friendliness, where Truth and Conscience of all friends lead them in one direction, unites them for the same goals in service to truth (to God).

Thus, observe chivalric characters of his famous «Ivanhoe»:

King Richard, Cedric, Ivanhoe, Lady Rowena, Jew Rebecca, Jester Wamba, Locksley Robin Hood, swineherd Gurt, knight Atelstan and priest Took (Locksly's friend). All of them, from various cultures and nations, gender and nobility, masters and slaves are «men of honor» in comprehension of Walter Scott. And all of them are Oneness as Church of Friendliness, where Honor of Conscience Rule the lives of its members. So that each of them is always ready to risk his life, to sacrifice his life for the sake of any honest man, any member of Church of Healthy Spirit. King Richard risk his life many times to save Ivanhoe and his friends; Locksley Robin Hood risks his life to save Ivanhoe and then to save king Richard, Rebecca risks her life to save life of wounded Ivanhoe; Ivanhoe risks his life twice to save Rebecca and her father, Jester Wamber and swineherd Gurt risk their life to save his master noble Cedric Saxon, and then Cedric is ready to sacrifice his own to save Wamba; he is filled with love to his servants and he gives freedom to his slave Gurt.

And this kind of Church of Healthy Spirit as Oneness of Self of men in Conscience, Truth and Friendliness appears on pages of all Walter Scott's novels.

This «Honor of Conscience» as ethical core of healthy spirit of Scott's chivalric characters is produced by his philosophy of metaphysics of intellect, which implies Laws of Nature as driving forces of history. Walter Scott's version of history is that of Jesus and Saint Augustine: his world history is being driving by Truth and Conscience of Energy of Spirit, by Laws of energy of spirit of human nature — and not by political or normative laws. This is why his noble characters — such as King Richard and «outlaw» Robin Hood — are always friends in laws of Conscience, and not always in normative law of state. Richard keep admiring honest laws of Robin Hood's gang throughout the novel, though he knows that he is being bandit in his state. This is thus Divine Natural Law of Metaphysics of intellect, which manifests thus in preference of laws of conscience over the normative law of state (in normal state normative law must correlate to natural law).

Walter Scott, «Ivanhoe»:

> «Watch them closely, — said Locksley Robin Hood, — for even if they reach the castle before we collect our force, our honour is concerned to punish them, and we will find means to do so. Keep a close watch on them, therefore; and despatch one of your comrades, the lightest of foot, to bring the news of the yeomen thereabout.»
> «You can speak to no one,» replied the knight (Richard), «to whom England, and the life of every Englishman, can be dearer than to me.»
> «I would willingly believe so,» said the woodsman, «for never had this country such need to be supported by those who love her. Hear me, and I will tell thee of an enterprise in which, if thou be'st really that which thou seemest, thou mayst take an honourable part. A band of villains, in the disguise of better men than themselves, have made themselves master of the person of a noble Englishman, called Cedric the Saxon, together with his ward and his friend Athelstane of Coningsburgh, and have transported them to a castle in this forest called Torquilstone. I ask of thee, as a good knight and a good Englishman, wilt thou aid in their rescue?» «I am bound by my vow to do so,» replied the knight (Richard)
>
> ….When the bustle occasioned by this incident was somewhat composed, the chief outlaw took from his neck the rich horn and

baldric which he had recently gained at the strife of archery near Ashby.

«Noble knight (Richard),» he said to him of the Fetterlock, «if you disdain not to grace by your acceptance a bugle which an English yeoman has once worn, this I will pray you to keep as a memorial of your gallant bearing; and if ye have aught to do, and, as happeneth oft to a gallant knight, ye chance to be hard bested in any forest between Trent and Tees, wind three mots upon the horn thus, Wa-sa-hoa! and it may well chance ye shall find helpers and rescue.»

«I crave pardon, brave outlaw,» said the Knight, «your reproof is just. But it may be we shall meet hereafter with less of concealment on either side. Meanwhile we part friends, do we not?» «There is my hand upon it,» said Locksley; «and I will call it the hand of a true Englishman, though an outlaw for the present.» «And there is mine in return,» said the Knight, «and I hold it honoured by being clasped with yours. For he that does good, having the unlimited power to do evil, deserves praise not only for the good which he performs, but for the evil which he forbears. Fare thee well, gallant outlaw!» Thus parted that fair fellowship;

Locksley now proceeded to the distribution of the spoil, which he performed with the most laudable impartiality. A tenth part of the whole was set apart for the church and for pious uses; a portion was next allotted to a sort of public treasury; a part was assigned to the widows and children of those who had fallen, or to be expended in masses for the souls of such as had left no surviving family. The rest was divided amongst the outlaws, according to their rank and merit; and the judgment of the chief, on all such doubtful questions as occurred, was delivered with great shrewdness, and received with absolute submission. The Black Knight (Richard) was not a little surprised to find that men in a state so lawless were nevertheless among themselves so regularly and equitably governed, and all that he observed added to his opinion of the justice and judgment of their leader. When each had taken his own proportion of the booty, and while the treasurer, accompanied by four tall yeomen, was transporting that belonging to the state to some place of concealment or of security, the portion devoted to the church still remained unappropriated».

Walter Scott, «Rob Roy»:

«The Scotchman was obviously embarrassed. He looked around, and before, and behind him, and then said — «The ne'er a bit will I yield my consent to his being ill-guided for standing up for the father that got him — and I gie God's malison and mine to a' sort o' magistrates,

justices, bailies., sheriffs, sheriff-officers, constables, and sic-like black cattle, that hae been the plagues o' puir auld Scotland this hunder year. — it was a merry warld when every man held his ain gear wi' his ain grip, and when the country side wasna fashed wi' warrants and poindings and apprizings, and a' that cheatry craft. And ance mair I say it, my conscience winna see this puir thoughtless lad ill-guided, and especially wi' that sort o' trade. I wad rather ye fell till't again, and fought it out like douce honest men.» «Your conscience, MacGregor!» said Rashleigh; «you forget how long you and I have known each other.» «Yes, my conscience,» reiterated Campbell, or MacGregor, or whatever was his name; «I hae such a thing about me, Maister Osbaldistone; and therein it may weel chance that I hae the better o' you. As to our knowledge of each other, — if ye ken what I am, ye ken what usage it was made me what I am; and, whatever you may think, I would not change states with the proudest of the oppressors that hae driven me to tak the heather-bush for a beild. What you are, Maister Rashleigh, and what excuse ye hae for being what you are, is between your ain heart and the lang day»

E. Renan, «Life of Christ»:

«This expression, «Kingdom of God,» or» kingdom of heaven,» was, as we have said, already long familiar to the Jews. But Jesus gave it a moral sense, a social application, which even the author of the Book of Daniel, in his apocalyptic enthusiasm, had scarcely dared to perceive in it. He found that, in the world as it is, evil reigns supreme. Satan is «the prince of this world,» and everything obeys him. The kings slay the prophets. The priests and the doctors do not that which they command others to do; the just are persecuted, and the only portion of the righteous is weeping. The «world» is in a manner the enemy of God and his saints; but God will awaken and will avenge his saints

A sweeping revolution, even extending to nature itself such was the fundamental idea of Jesus. It was probably from this time forth that he renounced politics.

That indeed which distinguishes Jesus from the agitators of his own time, and from those of all ages, is his perfect idealism. Jesus was, in some respects, an anarchist, for he had no idea of civil government. That government seemed, to him purely and simply an abuse. He spoke of it in vague terms, and as a man of the people with no idea of Every magistrate appeared to him a natural enemy of the people of God; he predicted that his disciples would be in conflict with the civil powers, without thinking for a moment that there was anything of which to be ashamed in this. But he never

> showed any desire to put himself in the place of the rich and the mighty. He desired to annihilate riches and power, but not to seize them for himself. He predicted that his disciples would suffer per secution and all manner of punishments; but never once did the thought of armed resistance manifest itself. The idea of being all-powerful by suffering and resignation, and of triumphing over force by purity of heart, is indeed an idea peculiar to Jesus. Jesus was not a dualist, for to him every thing tended to a concrete realisation; he had not the least notion of a soul separated from the body. But he was a perfect idealist, matter being to him only the outward manifestation of the idea, and the real, the living expression of that which is invisible. A great social revolution, in which distinctions of rank would be dis solved, in which all authority in this world would be humiliated, was his dream. The world was not to believe him; the world was to put him to death at last. But his disciples were not to be of this world. They were to be a little flock of humble and simple folk, who would conquer by their very humility. The idea which has made «worldly» the anti thesis of «Christian» was fully justified in the thoughts of the Master»

3) CHARACTERS OF SCHIZOID MENTALITY OF HUBRIS-EGO

Schizoid mentality also belongs to domain of physical control of material energy, though it is pathology of material energy: it is the case when fictitious intellect of formal logic violates Field of Ego-system to provide logical protection of «Ego» and thus breaking normal cyclic homeostasis.

Nevertheless, logic on Field of Ego-system provides stable Superior Ego-protection unlike Inferior Ego-protection of Milgram-Ego, and thus this is strong activity of material energy, dangerous for health.

But unlike Satan-Ego with normal cyclic homeostasis and also stable Superior Ego-protection, schizoid mentality due to active intellect (which is foundation of energy of spirit) is not so mortifying for Energy of Spirit. Both cases — Satan-Ego and Hubris-Ego — are dangerous condition of material energy, because both are strong activity of Superior Ego-protection, but Hubris-Ego

spares energy of Spirit, leaving Thought and Conscience though wretched but alive.

This is why specialty of Satan-Ego is Deadness of Thought, Conscience and Friendliness, while specialty of Hubris-Ego is twoness, duality of person's mind, where both energies — spiritual and material — continue to live in sharp conflict.

Walter Scott has masterly depicted characters of Hubris-Ego in such personage as Conrade Marquis of Montserrat in «Talisman», Templar Bois-Guilbert in «Ivanhoe», Richard Core-the-Lion in «Talisman». This last is most convincing as exhibition of battle of True Self of noble King with his diseased Hubris Ego, his success in overcoming his Hubris Ego in Christian resignation in order to surmount conflict of knights and to fulfill the noble task of Church Militant.

Walter Scott «Richard the Lionheart»:

> «Proud, ambitious, unscrupulous, and politic, the Marquis of Montserrat was yet not cruel by nature. He was a voluptuary and an epicurean, and, like many who profess this character, was averse, even upon selfish motives, from inflicting pain or witnessing acts of cruelty; and he retained also a general sense of respect for his own reputation, which sometimes supplies the want of the better principle by which reputation is to be maintained».

Walter Scott, «Ivanhoe»:

> «May Heaven be praised!» said the Jewess; «death is the least of my apprehensions in this den of evil.» «Ay,» replied the Templar, «the idea of death is easily received by the courageous mind, when the road to it is sudden and open. A thrust with a lance, a stroke with a sword, were to me little; to you, a spring from a dizzy battlement, a stroke with a sharp poniard, has no terrors, compared with what either thinks disgrace. Mark me — I say this — perhaps mine own sentiments of honour are not less fantastic, Rebecca, than thine are; but we know alike how to die for them.» «Unhappy man,» said the Jewess; «and art thou condemned to expose thy life for principles of which thy sober judgment does not acknowledge the solidity? Surely this is a parting with your treasure for that which is not bread. But deem not so of me. Thy resolution may fluctuate on the wild and

changeful billows of human opinion; but mine is anchored on the Rock of Ages.»

…«Thus,» said Rebecca, «do men throw on fate the issue of their own wild passions. But I do forgive thee, Bois-Guilbert, though the author of my early death. There are noble things which cross over thy powerful mind; but it is the garden of the sluggard, and the weeds have rushed up, and conspired to choke the fair and wholesome blossom.» «Yes,» said the Templar, «I am, Rebecca, as thou hast spoken me, untaught, untamed; and proud that, amidst a shoal of empty fools and crafty bigots, I have retained the pre-eminent fortitude that places me above them. I have been a child of battle from my youth upward, high in my views, steady and inflexible in pursuing them. Such must I remain — proud, inflexible, and unchanging; and of this the world shall have proof. But thou forgivest me, Rebecca?» «As freely as ever victim forgave her executioner.»

Walter Scott «Richard the Lionheart»:

«Wend we to the Council, my lord — the hour calls us. Thou sayest Richard is hasty and proud — thou shalt see him humble himself like the lowly broom-plant from which he derives his surname.»

«This day,» continued the King of England, «is a high festival of the church, and it well becomes Christian men, at such a tide, to reconcile themselves with their brethren, and confess their faults to each other. Noble princes and fathers of this holy expedition, Richard is a soldier — his hand is ever readier than his tongue — and his tongue is but too much used to the rough language of his trade. But do not, for Plantagenet's hasty speeches and ill-considered actions, forsake the noble cause of the redemption of Palestine — do not throw away earthly renown and eternal salvation

«Then we have done the noble Archduke the greater wrong,» said Richard; «and craving his pardon for imputing to him an outrage so cowardly, we extend our hand to him in token of renewed peace and amity.

«Noble Earl of Champagne — princely Marquis of Montserrat — valiant Grand Master of the Templars — I am here a penitent in the confessional. Do any of you bring a charge or claim amends from me?» Richard coloured very highly while the Grand Master was making this direct and unvarnished attack upon his conduct, and the murmur of assent which followed it showed plainly that almost all who were present acquiesced in the justice of the accusation. Incensed, and at the same time mortified, he yet foresaw that to give way to his headlong resentment would be to give the cold and wary accuser the

> advantage over him which it was the Templar's principal object to obtain. He therefore, with a strong effort, remained silent till he had repeated a pater noster, being the course which his confessor had enjoined him to pursue when anger was likely to obtain dominion over him.
> ...But it shames me to remind you of what all but myself seem to have forgotten. Let us rather look forward to our future measures; and believe me, brethren," he continued, his face kindling with eagerness, „you shall not find the pride, or the wrath, or the ambition of Richard a stumbling-block of offence in the path to which religion and glory summon you as with the trumpet of an archangel. Oh, no, no! never would I survive the thought that my frailties and infirmities had been the means to sever this goodly fellowship of assembled princes. I would cut off my left hand with my right, could my doing so attest my sincerity. I will yield up, voluntarily, all right to command in the host — even mine own liege subjects.
> ...and when Zion is won,» he exclaimed, waving his hand aloft, as if displaying the standard of the Cross over Jerusalem — «when Zion is won, we will write upon her gates, NOT the name of Richard Plantagenet, but of those generous princes who entrusted him with the means of conquest!» The rough eloquence and determined expression of the military monarch at once roused the drooping spirits of the Crusaders, reanimated their devotion, and, fixing their attention on the principal object of the expedition, made most of them who were present blush for having been moved by such petty subjects of complaint as had before engrossed them. Eye caught fire from eye, voice lent courage to voice. They resumed, as with one accord, the war-cry with which the sermon of Peter the Hermit was echoed back, and shouted aloud, «Lead us on, gallant Lion's-heart; none so worthy to lead where brave men follow. Lead us on — to Jerusalem — to Jerusalem! It is the will of God — it is the will of God! Blessed is he who shall lend an arm to its fulfilment!»

4) CHARACTERS OF SATAN-EGO

Satan-Ego is extremity of diseased Energy of Spirit under blossom of material energy. This is the case, when Thought and Conscience (which produce friendliness) ultimately die away under mighty Superior Ego-protection of physical control of material energy. Satan-Ego have no intellect or speculative logic, but it has

Treachery as its essential weapon in war for stable Superior Ego-protection. It is their Dead Conscience which affords them this effective tool in war against naïve half-healthy Milgram-Ego of common people, or even against alive conscience of Hubris-Ego. Though they are helpless and ineffective when trying to apply Treachery as weapon against genius of freed from Field of Ego-system Healthy Spirit.

Because such geniuses, like Walter Scott, knows everything on antagonism between material energy and spiritual energy in mind, and knows how to defend themselves from their own Ego and from attacks of Ego of other persons.

Thus, Walter Scott again exhibited genius comprehension of causations of physical control of Field of Ego-system in case of Satan-Ego.

These are personages like Prince John, the treacherous son and treacherous brother in «Ivanhoe»; Templar Grand Magister in «Talisman», who begins with treachery of King Richard and ends with treachery of his complicit and comrade Conrade Marquis of Montserrat, killing him at Confession. Another superior example of Satan-Ego is image of Rashleigh in «Rob Roy», whose life appears life of treacherous Judah towards everyone, and whose thought, though seemingly active appears nonsensical sophisms. Another example of treacherous Satan-Ego is Front-de-Bœuf in «Ivanhoe», and others.

Walter Scott, «Rob Roy»:

> «Neither can I conceive with what view he should have engaged Diana in the gloomy maze of casuistry which schoolmen called philosophy, or in the equally abstruse though more certain sciences of mathematics and astronomy; unless it were to break down and confound in her mind the difference and distinction between the sexes, and to habituate her to trains of subtle reasoning, by which he might at his own time invest that which is wrong with the colour of that which is right. It was in the same spirit, though in the latter case the evil purpose was more obvious, that the lessons of Rashleigh had encouraged Miss Vernon in setting at nought and despising the forms and ceremonial limits

> which are drawn round females in modern society. Her wily instructor had, no doubt, his own views in levelling those outworks which reserve and caution erect around virtue. But for these, and for his other crimes, he has long since answered at a higher tribunal
> But the deliberate system of undertaking the education of a deserted orphan of noble birth, and so intimately allied to his own family, with the perfidious purpose of ultimately seducing her, detailed as it was by the intended victim with all the glow of virtuous resentment, seemed more atrocious to me than the worst of the tales I had heard at Bourdeaux, and I felt it would be extremely difficult for me to meet Rashleigh, and yet to suppress the abhorrence with which he impressed me.
> «Accomplished hypocrite!» said Miss Vernon to me, as the door closed behind him — «how nearly can what we most despise and hate, approach in outward manner to that which we most venerate!»

Walter Scott, «Ivanhoe»:

> «it was an obvious point of policy to secure popularity with their leaders. It was accordingly the Prince's intention, which he for some time maintained, to treat these unwonted guests with a courtesy to which they had been little accustomed. But although no man with less scruple made his ordinary habits and feelings bend to his interest, it was the misfortune of this Prince that his levity and petulance were perpetually breaking out, and undoing all that had been gained by his previous dissimulation.
> Thus spake Prince John, wilfully forgetting that, of all the sons of Henry the Second, though no one was free from the charge, he himself had been most distinguished for rebellion and ingratitude to his father.
> Of Prince John thou thinkest as I do — that he is too weak to be a determined monarch, too tyrannical to be an easy monarch, too insolent and presumptuous to be a popular monarch, and too fickle and timid to be long a monarch of any kind.
> At another time the Prince would have treated this deed of violence as a good jest; but now that it interfered with and impeded his own plans, he exclaimed against the perpetrators, and spoke of the broken laws, and the infringement of public order and of private property, in a tone which might have become King Alfred.
> «Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow».

Walter Scott, «The Talisman, or Richard Lionheart in Palestine»:

> «The Templar started, like a steed who sees a lion under a bush beside the pathway; yet instantly recovered, and to hide, perhaps, his confusion, raised the goblet to his lips. But those lips never touched that goblet's rim. The sabre of Saladin left its sheath as lightning leaves the cloud. It was waved in the air, and the head of the Grand Master rolled to the extremity of the tent, while the trunk remained for a second standing, with the goblet still clenched in its grasp, then fell, the liquor mingling with the blood that spurted from the veins. There was a general exclamation of treason, and Austria, nearest to whom Saladin stood with the bloody sabre in his hand, started back as if apprehensive that his turn was to come next. Richard and others laid hand on their swords. «Fear nothing, noble Austria,» said Saladin, as composedly as if nothing had happened, — «nor you, royal England, be wroth at what you have seen. Not for his manifold treasons — not for the attempt which, as may be vouched by his own squire, he instigated against King Richard's life — not that he pursued the Prince of Scotland and myself in the desert, reducing us to save our lives by the speed of our horses — not that he had stirred up the Maronites to attack us upon this very occasion, had I not brought up unexpectedly so many Arabs as rendered the scheme abortive — not for any or all of these crimes does he now lie there, although each were deserving such a doom — but because, scarce half an hour ere he polluted our presence, as the simoom empoisons the atmosphere, he poniarded his comrade and accomplice, Conrade of Montserrat, lest he should confess the infamous plots in which they had both been engaged.» «How! Conrade murdered? — And by the Grand Master, his sponsor and most intimate friend!» exclaimed Richard. «Noble Soldan, I would not doubt thee»

The Healthy Energy of Spirit of Walter Scott as a perfect instance of his chivalric characters as «Honor of Conscience» we shall observe in next chapter.

CHAPTER 2. CROWN OF HEALTHY ENERGY OF SPIRIT FOR SIR WALTER SCOTT. SANITY OF WALTER SCOTT VERSUS HUBRIS-EGO OF BYRON

1. Education of Walter Scott versus Education of Lord Byron
2. Walter Scott as Healthy Person within Maslow's study. Sense of Duty and Honor of Conscience
3. Vigorous energy and intensive industriousness of Walter Scott. Professional sheriff and his service to Justice and Compassion.
4. Church of Friendliness: Help to People
5. Hate of Walter Scott to Flattery versus Conceited Hubris – Ego of Byron

1. EDUCATION OF WALTER SCOTT VERSUS EDUCATION OF LORD BYRON

I decided to present my interpretation of Life of Sir Walter Scott in comparison with life of his friend and great poet — Lord Byron. They had much in common besides their lameness. Two great contemporaries, two great lame poets! My ambition is to demonstrate that while lameness of Walter Scott was reduced by his mental effort to negligible physical defect, the lameness of Lord Byron on the contrary had become symbol of his great mental defect — his Hubris-Ego.

You can observe that Byron appears the typical lunatic of Holderlin's, Nietzsche's, Strindberg's kind with gross development of his Hubris-Ego at the expense of his Energy of Spirit. Certainly, all of them remains men of big talent, as it

often is the case with schizoid Hubris- Ego, and yet all of them — lunatics, who know little on reality.

Healthy Energy of Spirit of Walter Scott in contrast with Hubris-Ego of Lord Byron shines the best, this is why I decided to talk of him in comparison with his friend.

To begin with Education of both friends:

Walter was poor boy, who owed all he knew to his industriousness and his curiosity, — his self-education on the whole. On the contrary, Lord Byron had advantage of his title and money to get education in Cambridge — but he failed.

George Allen, «Life of Sir Walter Scott»:

> «Walter Scott says: «Lord Byron reading did not seem to me to have been very extensive, either in poetry or in history. Having the advantage of him in that respect, and possessing a good competent share of such reading as is little read, I was sometimes able to put under his eye objects which had for him interest of novelty, and by which he felt so much agitated».

In close association Walter Scott detected the scarceness of Byron's education, which boiled down on the whole to his interest in ancient Greek mythology and poetry. He knew nothing on history or social sciences. In fact, he was ignorant, though it is true of course, that originally he longed for knowledge and loved reading. Originally, but then seduction of Hubris-Ego in pursuit for glory and romanticism have conquered him, and he turned into lazy hunter for pleasures. One more «poet with heavens full of Greek gods» as Schelling putted it.

Byron indeed repeated the life of Nietzsche and especially Holderlin, «The Hermit in Greece». Like Nietzsche, he had become cynic, skeptic and atheist after his tragic Romance in youth, depicted in poem «Dream». Like Holderlin's Hyperion he set out for Greece to sacrifice his life in fight for freedom of Greece. And like both of them, he failed to find any least harmony with society despite the fact of winning enomous fame within it like great poet.

Andre Maurois, «Byron»:

> «Trinity College… Here were Byron's rooms, handsome apartments after his own heart, which he at once set about furnishing in a style befitting their splendour. At the University, no less than at school, it was his secret longing to become a centre, a leader of men. He had the troubled ambition of the weak, tempered by a dreamy laziness. At Trinity all the undergraduates were of about the same age as himself, and there was no scope for that cherished taste of his for showing a protective tenderness towards his juniors. In the first few days he realised that, except for a few studious souls who strained their eyes in scanning Greek verses by candlelight, the correct thing was to do nothing. Those were the days when it was the fashion in England to drink deep and play high. …Cambridge mimicked London. Reading and culture, for which Byron had a sincere though haphazard taste, bored these undergraduates. He dined in hall at first. At the High Table on its dais, the Fellows- and on occasion the Master-ate under the gaze of King Henry the Eighth. Byron soon looked on them with scorn. What savour did they draw from life, these pedants with neither poetry nor greatness of soul? They enjoyed feeble puns, erudite quips, college tittle-tattle, and good fat livings in the Church. After hall, people met in each other's rooms, and there was drinking, with card-playing, far into the night.»

Now, we can return to childhood and youth of Sir Walter Scott to be ascertained in his rear industriousness and diligence in everything concerned his mental activity: education, reading, study as barrister, philosophical disputations. He craved knowledge and he sustained amazing discipline throughout his life in achieving that knowledge he craved.

H. Pearson, «Life of Walter Scott»:

> «there can be little doubt that Shakespeare more than any other writer helped to strengthen his natural bent and to bring out what is distinctive and most enduring in his genius. He was to meet Constable frequently in the years to come at his father's table, and to pay his debt of gratitude tor that introduction to Shakespeare by immortalising George as ' Monkbarns ' in The Antiquary.
> At first he slept in his mother's dressing-room, where he discovered a few volumes of Shakespeare, and never forgot «the rapture with which I sat up in my shirt reading them by the light of a fire in her apartment, until the bustle of the family rising from supper warned me

it was time to creep back to my bed, where I was supposed to have been safely deposited since nine o'clock.» After a certain amount of private tutorage he went to the High School at Edinburgh, where his career was undistinguished. «All men who have turned out worth anything have had the chief hand in their own education', he once wrote.

Meanwhile he was doing fairly well in Latin because the language appealed to him, not the learning; and his father, wisely distrustful of the High School teaching, engaged a domestic tutor for the family, a solemn and earnest young man «bred to the Kirk' named James Mitchell, with whom die young Scotts studied writing and arithmetic, French and Latin, history and divinity, and against whom Walter engaged in ceaseless but friendly word- warfare on the subject of die Covenanters, the lad being pro- Cavalier from a notion that it was the gentlemanly side, the minister pro-Roundliead from a conviction that it was the right side.

«The best story-teller I had ever heard, either then or since', was the judgment of James Ballantyne at the end of his life. But the greater and most memorable part of Walter's residence at Kelso was spent in his aunt's garden, where he revelled in Spenser and first became acquainted with many of the early ballads in Percy's Reliques of Ancient Poetry. «I remember well the spot where I read these volumes for the first time. It was beneath a huge platanus-tree in the ruins of what had been intended for an old-fashioned arbour in the garden... The summer day sped onward so fast, that notwithstanding the sharp appetite of thirteen, I forgot the hour of dinner, was sought for with anxiety, and was still found entranced in my intellectual banquet. To read and to remember was in this instance the same thing, and henceforth I overwhelmed my schoolfellows, and all who would hearken to me, with tragical recitations from the ballads of Bishop Percy. The first time, too, I could scrape a few shillings together, which were not common occurrences with me, I bought unto myself a copy of these beloved volumes, nor do I believe I ever read a book half so frequently, or with half the enthusiasm.» Present-day visitors to Kelso will have difficulty in visualising the garden to which he retreated from the society of his playfellows in order to read the novels of Richardson, Field¬ ing and Smollett, to recite the stanzas of Spenser, and to enter the real world of his imagination in the company of the ancient minstrels.

His bosom friend while at College was John Irving, who later became a Writer to the Signet, and who shared his taste for romance. Every Saturday in term-time, and constantly during the holidays, diey carried

books from the circulating library on dieir rambles. Conscious of the rather ridiculous nature of their pastime, they sought the most solitary and inaccessible spots about Arthur's Seat, Salisbury Crags, or Blackford Hill, where they ran through the romances together, Walter reading twice as fast as John and remembering what interested him so well that months later he could repeat whole pages. Walter had already studied French in order to extend his acquaintance with knightly tales, and now the two friends learnt Italian with the same object in view.

John Irving came and played chess with him for hours together; but his chief pleasure was in books of poetry and chivalry, in Shakespeare, Spenser, and the old ballads. One work impressed him so much that at the end of his life a romance he was writing turned out to be an almost exact transcription of Vertot's Knights of Malta

he was able to earn a little money for the purchase of books by copying legal papers, occasionally knocking off 120 folio pages at a sitting, a job that brought in some thirty shillings. At the age of thirty-seven he expressed his regret, not that he had wasted many years studying the law, but that he had wasted a few in not studying the classics: «I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science.» Now although he said this before he began to write novels, he probably held the same view at the end of his life.

...His dislike of extreme attitudes in religion, politics and social life was due to the fact that his own feelings were guided by reflection rather than impulse.

...Scott senior perceived that Walter's heart was not in his job, and, while saying that the lad could become a partner in the business if he wished, implied that he would do better to study for the Bar. Walter did not hesitate. Some of his best friends were preparing to be barristers, and his work would bring him into close companionship with them. Besides it was the profession of a gentleman. He began his studies of Civil and Municipal Law in 1789 nd, though he detested the drudgery, per-' severed until 1792, even walking two miles every morning to drag Clerk out of bed before seven o'clock and keep him up to scratch; with the result that they passed the necessary examinations and were admitted to the Bar in July 1792. But those years did not consist wholly of work. There were protracted excursions into the country to inspect castles and pattlefields, and prolonged discussions with friends in taverns»

2. WALTER SCOTT AS HEALTHY PERSON WITHIN MASLOW'S STUDY. SENSE OF DUTY AND HONOR OF CONSCIENCE

It is apparent, that Walter Scott, altogether with all other Prophets of Discovery of Psychic Energy (Renan, Chesterton, Orwell, Russell, Wells, Fromm and others) is perfect instance of Maslow's «self-actualizing people», or «people remarkable with mental health» of Maslow's Study. In «Five Volumes of Scientific Revolution Energetics in English» I did my best to demonstrate that research of scientists of Stanford University on «visionary companies» as most healthy institution of our time, also perfectly corresponds with Maslow's Study. And nothing strange: all of them speak of one the same phenomenon of nature, one the same fact of reality — on Healthy Energy of Spirit.

To summarize in a few words conclusions of Maslow on «syndrome» of healthy mentality we can point out following several aspects:

— They are men of Intellect, of science and philosophy (Scientific Control)

— They are men of Ethics, of Conscience and Justice, men of service to truth, honest men

— They are men of strong willpower, of predominance of consciousness over subconscious automatisms

— They are men independent from social conventions, whose behavior is founded on the principles and decisions of their willpower and knowledge

— They are men of duty and great sense of responsibility 9scientific control)

— They don't know what is envy, wars for success, trickery or treachery, guile or hypocrisy, malice or lie, vanity or dishonesty, obsequiousness or insolence (absence of physical control of material energy)

— They live and work for service to truth and from sense of duty of their conscience

— They are men of superiority of Spirit over material energy

— They are men of democracy in sense of social ladder, ready to make friends with any classes and layers of society; and yet, they are men of extreme exclusiveness of their affections. They befriend only men with the same character as theirs — that is to say, men of healthy energy of spirit

— And they are men of rear capacity to good friendliness with those who are happy to be their friends

— They have rear capacity of Philosophical Humor, which is manifestation of healthy energy of Spirit freed from Field of Ego-system: they laugh down Field of Ego-system as disease of entire mankind

And this is exactly what biographers say on character of Sir Walter Scott, whose kindness was so wide and so profound that there were no men, who wished him bad. Kindness and wisdom, we shall say, because many kind people, deprived of wisdom, fell prey to cunning of treacherous people.

H. Pearson, «Life of Walter Scott»:

> «Though a copious and unashamed bar, Hogg spoke the truth when he said of his unwearied benefactor that Scott «was the only one I ever knew whom no man either poor or rich held at ill-will
> …Scott had a pleasure-giving nature, and the happy endings to most of his novels were not contrived because readers demanded them but because he liked them. Fortunately the public did too. It was his desire to give pleasure that caused him to entertain on so large a scale, and made him the most generous and considerate of hosts. At dinner he attended to everyone, put all at their ease, drew out those who were silent, and calmed those who were disputatious, pouring claret as well as oil on troubled waters.
> …Wordsworth, who loved Scott and said that for twenty-six years he had «diffused more innocent pleasure than ever fell to the lot of any human being to do in his own lifetime.»»
> H. Pearson, «Life of Walter Scott»:
> «It was on November 20th, 1825, that Scott started his Journal, perhaps the most valuable, certainly the most moving, of all his productions; and, since it displays a man whose goodness of heart balanced his greatness of mind, incomparably the most interesting work of its kind ever written.

«That which is not founded on truth cannot stand, and what is so founded has little reason to fear the closest investigation and ought in manly fairness rather to invite it.

…Money and celebrity did not mean as much to him as to most people. «I never knew the day that I would have given up literature tor ten times my late income', he told Lockhart.

…It is probable that she had what the world calls a strong sense of duty, which was frequently relieved by an inborn liveliness of spirit. This was the type of female that appealed to Scott both in life and letters, and we may guess that Williamina displayed an appealing mixture of gravity and gaiety.

…Such was the spirit in which he started, and he worked hard to make the reading easy, recording after one day's labour that ' my head aches — my eyes ache — my back aches — so does my breast — and I am sure my heart aches, and what can Duty ask more?»

…He seemed to be less upset than his friends, even George IV turning melancholy with the news; and when William Clerk came to see him, Anne Scott was scandalised to hear the two roaring with laughter together, though one had just lost a fortune. In fact he had as little self-pity as a human being can have, and an expression of public sympathy made no appeal to him: «A foolish puff in the papers, calling on men and gods to assist a popular author who, having choused the public of many thousands, had not the sense to keep wealth when he had it.» Occasionally the sense of his loss came over him, but he banished it quickly: «I feel neither dishonoured nor broken down by the bad — miserably bad news I have received. I have walked my last J J on the domains I have planted — sate the last time in the halls 1 have built. But death would have taken them from me it mis¬ fortune had spared them. My poor people whom 1 loved so well! There is just another die to turn up against me in this run of ill- luck — i.e. if 1 should break my magic wand in the hill from this elephant, and lose my popularity with my fortune… I would like, methinks, to go abroad, «and lay my bones far from the Tweed.» But I find my eyes moistening, and that will not do. I will not yield without a fight for it.» He fought without yielding to his last breath, and won the battle, though he did not live to taste the triumph. In sinking under the burden he floated his creditors. Hurst fk Robinson, Constable and Cadell, were made bankrupt, and Ballantyne could have followed suit, but Scott would not consider such an easy way out of his obligations and determined to pay every penny of his debts».

Philosophical Humor of Walter Scott:

«in speaking of their domestic life at this time Robert Shortreed said, «I never laughed sac muckle at ony period o' my life as I hae dime wi' his brother Tam and him at their father's house in Edinburgh. It was just fun upon fun, and who to be the daftest the hail afternoon. Tam was out o' sicht the best laugher I ever met wi' ... Their father was exceedingly fond and indulgent apparently, and seemed to enjoy our mirth mightily and sat and hotched on his chair.»

...He thought poorly of The Black Dwarf and most of its readers would agree with him; but he knew that he had written nodiing so good as Old Mortality. While always making it clear that he was not the author, he referred to the story in his letters as «a most extraordinary production', as «exceedingly good indeed', as possessing «great power of humour and pathos', and he confessed that he had not laughed so much for years as he had over parts of the tale.

...But the chief glory of the work is James I. Some three years before that monarch appeared in Nigel Scott had objected to his portrayal as a drunken driveller in another novel, telling the author «The „wisest fool in Christendom" ought to have had a more marked character. I have sometimes thought his wit, his shrewdness, Iris pedantry, Iris self-importance and vanity, his greed and his prodigality, his love of minions and his pretensions to wisdom, make him one of the richest characters for comedy who ever existed in real history.» In Scott's hands he became the richest comic recreation of a historical figure in novel or drama. He is more intimately natural than the monarchs of Shakespeare and

...A tavourite subject tor discussion was the origin ot the baronies in Scotland that had been given to petty proprietors, who held from the Crown, mostly in the highland districts. Scott gave the> W • C1 example ot «the Baron ot Kincleven, whose property consisted in a terrv over the Tav near Stobhall. and a few acres bestowed on * * Ins ancestor tor tathering (with reverence) a tart ot Queen Mary s, who happened to make the little mistake in stepping into the boat; whereupon the boatman stepped forward and craved pardon ot the company, a strain ot politeness greatly pleasing to the Queen, who instantly demanded „Whose knave art thou?" and learning he was a tenant or bondsman ot the F.arl ot Mar. asked lus tree- dom of her cousin Jock, and moreover the barony aforesaid, which the Earl conferred on him accordingly.»

H. Pearson, «Life of Walter Scott»:

«But the remarkable thing about both stories is that they were written at all, for they provide the most astonishing example in literary history of mind's triumph over matter. Scott realised that he could never have

> survived the ordeal if he had not possessed «the strength of a team of horses.» After the worst was over, but with much suffering still to come, he described himself on his pony as «the very image of death'. He had lost much flesh; his clothes hung loose upon him; his face was haggard and yellow; he stooped: his hair had thinned and become snow-white. Nevertheless lie was able to write to Southey: «My life has been, in all its private and public relations, as fortunate perhaps as was ever lived, up to this period; and whether pain or misfortune may lie behind the dark curtain of futurity, I am already a sufficient debtor to the bounty of Providence to be resigned to it. Fear is an evil that has never mixed with my nature, nor has even unwonted good fortune rendered my love of life tenacious.»
>
> ….Scott's life provides the noblest illustration in history of the triumph of the imagination over reality, of mind over matter, the reality in his case being infantile paralysis and deformity in childhood, an agonising illness of three years' duration in his late forties, and financial ruin in his middle fifties. His inner imaginative life enabled him to sustain the physical afflictions, to face unflinchingly the collapse of his worldly ambition, «and sleep in spite of thunder.» With the enfeeblement of his mental powers and the addition of much physical pain he opposed the final stroke of fortune with the same fortitude».

3. VIGOROUS ENERGY AND INTENSIVE INDUSTRIOUSNESS OF WALTER SCOTT. PROFESSIONAL SHERIFF AND HIS SERVICE TO JUSTICE AND COMPASSION

Life of Lord Byron was concerned entirely with his success as poet. It was life of Hubris-Ego — conceited, idle, romantic, lazy, hollow. It was as idle as his «study» at Cambridge, as idle as his volume of minor poems «Hours of Idleness».

Conversely, Life of Walter Scott was Life of Energy of Spirit, that is to say Life of hard real work, life of true thought in revelations of his historical novels, in Revolution in Literature performed by his invention of historical novels. He was extremely loaded with social work, he kept supporting hundreds of people.

He continued to hold office of sheriff throughout his life. And how he understood what were functions of men of Rule of Law, men obliged to sustain justice in society, says

everything of his Honor of Conscience, of his strong sense of duty.

H. Pearson, «Life of Walter Scott»:

> «It is curious that the anonymous writer s fame should have been founded on one of his least interesting works, which provided the most famous book-title in history. Indeed it may 3e said that no other work so immature has had such an offspring. Apart from die figure of «Baillie Macwhceble, a preliminary sketch for the incomparable «Nicol Jarvie' of Rob Roy, there is nothing to suggest an epoch-making novel. Yet such was the case, tor Waverley started the nineteenth-century romantic movement in fiction and with its successors changed the direction of imaginative literature in every civilised country. Cervantes had killed romance, which was reborn in Scott. Each revolutionised the art of fiction, and this can be said with certainty of no other writer. What Cervantes had laughed out of existence at the beginning ot the seventeenth century, Scott brought back to life two centuries later, with this fundamental difference: that he crowded his canvas with figures from real life, observed with an imaginative sympathy only equalled by Shakespeare»

H. Pearson, «Life of Walter Scott»:

> «As Sheriff of Selkirk he often came into contact with people who, if not ccrtifiably insane, were not quite right in their heads. Many of the actions brought in his Court were totally unjustifiable, and he wasted much time in trying to argue people into a civilised frame of mind. ... The Sheriff s Courts in Scotland roughly corresponded to the County Courts in England, the only important difference being that the former could deal with criminal as well as civil cases. Scott was the Sheriff, or Shcriff-Depute (the same thing), of Selkirkshire from December 1799 until his death. But as most of his time was spent at the clerks' table in the Edinburgh Court of Session, much of his duty was delegated to the Sheriff-Substitute, his friend Charles Erskine, after whose death in 1825 Scott appointed a relation to the post: William Scott of Raeburn. The Sheriff did not have to reside at Selkirk, and most of the cases were taken by his Substitute; but Scott sometimes attended Court to hear the evidence in important cases, and nearly always when these were criminal. For the rest the processes were sent to him, all of which he studied with great pains, writing out his well-considered judgments and sending them to the» Substitute. It was also

part of his duty to attend the Circuit Courts of the dis¬ trict, which were held, then as now, at Jedburgh. From one of these sessions he reported that «Yesterday we contrived to spin out a trial of several hours respecting the theft of a piece of cheese... by two wretched boys', there being no other business to detain them. His own Court was much more business-like, and his judgments were fair, merciful and pacifying, for he scarcely ever fined people as much as he could. When related by blood to any litigant he declined to try the case, passing it on to the Sheriff-Substitute. His judgments were not influenced by friend¬ ship, for he once decided against James Hogg; nor were they influenced by influence, for he gave a verdict against the Duke of Buccleuch s gamekeeper, who had tried to «ensnare' a shepherd accusing him of poaching a hare. Indeed Scott showed more sym¬ pathy with labourers than with employers, and he pleaded the cause of the townspeople when some youngsters damaged the woods on the Duke of Buccleuch's estate. The Duke thought of closing his estate to the public, but Scott advised him not to retaliate in this fashion, since the whole community should not be made to suffer for the guilty few. ' I am afraid it is our duty to fight on doing what good we can', he wrote to Buccleuch, \.. and trusting to God Almighty, whose grace ripens the fruits we com¬ mit to the earth, that our benefactions shall not fall wholly to the ground, but. will bear fruit in some instances not to be repented of.»

That was the spirit behind his own actions as an officer of the law. But he was a stern disciplinarian when politics drove people to brutal action or to organised revolt. «If any more of these violent proceedings take place, my hand will fall heavy upon the perpetrators, be they of what party they may', he wrote after one electioneering riot; and when in 1812 he discovered that there was a correspondence between groups of malcontents all over the country, their main object being what is now called sabotage, he promptly arrested the ringleaders at Galashiels, broke up their associations, and seized their papers. He told a friend that he piqued himself «as much upon understanding the dry detail of official duty as upon the popularity I have picked up otherwise, and when I consider that the former has secured my independence I cannot but compare the one to the hat and the other to the feathers stuck into it/ Murder, incest, rape, and such-like transgressions, occasionally broke the monotony of poaching, larceny and slander; but most of his efforts were those of a peacemaker, the cases arising from childish contentions. Should these gentle¬ men ever get to heaven, they must I suppose be quartered in opposite corners of the firmament, he once said»

H. Pearson, «Life of Walter Scott»:

> «He would have supported the universe had it been possible, his wish to help being as strong as his energy was great. So restless was he, so desirous to be doing something, that his most difficult job was to sit still while being painted, and most of the artists who sketched him had to do so when he was busy writing. An artist of a different kind visited Abbotsford in order to illustrate the scenery of Scott's poems. This was J. M. W. Turner, whose work Scott admired) ut whose personality was not so pleasing. He would do anything for cash but nothing without it, and was «almost the only man of genius I ever knew who is sordid in these matters.»
> ...While running a publishing business, editing several works for the press, doing his duties as a sheriff, attending the Court of Session for half the year, acting as secretary to the Judicature Commission, and writing poetry, Scott managed to keep an eye on his farm and to entertain a constant stream of guests at Ashestiel. The house could accommodate ten at a pinch, but on occasion it was made to lodge thirty-two without complaints. People arrived unexpectedly, and Charlotte had to find food for them.
> ....Though trained for the bar, he was the least litigious of men, admitting ' I would not for a penny that people in general knew how much 1 would give up rather than defend myself at the Law.» His hall, his library, his bedroom and study, were full of historical and personal souvenirs, which he treasured and displayed with pride. But they were not enough to absorb the superfluous energy of a man who could not be idle, who, even when sitting in his chair talking to a friend, occupied his hands by making paper spills or fondling his dogs. Not con¬ tent with planting trees and building a house, he seemed to take a certain pleasure in braving danger. Once he was walking on the edge of a hill overlooking Cauldshields lake; there was a terrific gale, and as he tried to cast his plaid around him the wind caught it, every ounce of his strength being required to save himself from falling to his death. Another time he was galloping after a hare, and in scrambling up the steep side of a fosse his horse slipped, rolling over him in the ditch below, which, said he, ' being a work of great antiquity, would have been no bad place for an old antiquarian to finish his career in.» Neither horse nor rider was hurt: he remounted and continued the gallop. During the months he had to spend in Edmburgh every year, when the green coat of the country was exchanged for the black coat of the town, his excessive energy took suitable forms. He acted as president of the new Oil-gas Company. He founded and was made

> president of the Bannatyne Club, which published rare Scottish books and documents. He was president of the Royal Society of Edinburgh, and chairman of innumerable public meetings, whereat his common sense, good humour, toleration and calmness of temper, were invaluable, hi London he was elected a member of Johnson's famous Club and the Roxburgh Club, as well as being appointed Professor of Ancient History to the Royal Academy. The Vice-Chancellors of Oxford and Cam¬ bridge asked him to accept the honorary degree of Doctor in Civil Law, renewing their request several times, but he could never manage to leave Scotland for the Commemorations. In fact his public engagements would have occupied the undivided time and attention of most people. But he managed to spend his mornings in the Court of Session, to attend social functions, to do ' public business, and to write novels at such a rate that his readers were still talking of the last when the next appeared»

This was his real life, not dreams on glory, and not reflection on glory when big fame had come to him — really big fame. Moreover, unlike Byron, whose reflections kept being focused on his own success and his pride as aristocrat and lord, Scott all his life remained on guard against danger of flattery. In fact, his fame had brought to him Fear of Flattery, which he expressed many times in letters and in his Journal.

H. Pearson, «Life of Walter Scott»:

> «The success of The Lay made Scott famous at the age of thirty-three, and the first long journey he took was to visit Wordsworth at Grasmere accompanied by his wife. Early in 1806 he was in London for the first time as a literary lion. The Lay was a main topic of conversation, and everyone wanted to see the Minstrel.
> ...and Ivanhoe appeared in December 1819 as another of the Waverley novels, though the author could not deny himself a bit of mystification in the dedicatory epistle. The story made an enormous sensation in England, where it was received with greater delight than any of its predecessors, and became the favourite romance of three generations of schoolboys.
> ...Durward was rather coldly received in England, But suddenly it created a furore in France, making the same sort of sensation there that IVaverley had made in Scotland and Ivanhoe in England. The author became the talk of Paris, and his book sold in thousands.

Already he had a huge public in Germany, led by Goethe, who declared that his favourite authors were Scott and Byron; but now he was to set the romantic fashion in France, Dumas, Balzac and Hugo admitting the influence of his work. Italy and other nations followed suit, and the Parisian rumpus spread to England, where Durward began to sell so fast

...His prosperity was at die peak in June 1825. The Crusader tales were selling like hot cakes, and he was the most famous man alive, known all over the continents of Europe and America. Soon he would hear from a correspondent in New York, Daniel Winne, that «Throughout this extensive country, from the confines of Canada to the most solitary plantation house on the Colorado, die Waverley novels are read with equal delight, and the appearance of a new work by the same audior creates a sensation in the reading world altoether unexampled in our literary history.» He still felt equal to any tiling in the way of literature. «Time and I against any two was a Spanish proverb often in his mouth; and so confident did he feel in his powers that he projected a biography of Bonaparte, which would be a Life of the Napoleon of action, issued by the Napoleon ot publishers, and written by the Napoleon of letters, though he did not consider himself as such.

...Fortunately his mind was too fully occupied with other matters to brood over past unhappiness. The success of his book on Napoleon had made every family that could boast a great name keenly desirous that he should help to perpetuate it, and he had to decline requests to write the Lives of various folk, from Lord Castlcreagh to David Garrick. He thought it quite likely that his literary reputation would fall as quickly as it had risen, but that did not worry him. «I am so constitutionally indifferent to the censure or praise of the world that, never having abandoned myself to the feelings of self-conceit which my great success was calculated to inspire, I can look with the most unshaken firmness upon the event' of ceasing to be popular. «They cannot say but what I had the crown.» He committed this to his Journal at a moment when he was about to consolidate his reputation as a historian with a work that not only sold better than his recent novels but was more enthusiastically received than anything he had written since Ivanhoe. The first series of The Tales oj a Grandfather appeared in December, 1827.

...He was doing so well for his creditors that already he began to feel a free man once more. Publication of the Opus Magnum commenced in June 1829, and continued at the rate of one volume a month. For the fourth time in his life he set up a record as a best-seller, no Collected Edition of the works of previous authors having come near his

in popularity. Twenty- five thousand copies of the first volume, Waverley, were sold within a fortnight of its appearance; there was no decline in the demand for the succeeding volumes; and the publisher Cadell told the author that «All former bookselling success is a joke to this».

H. Pearson, «Life of Walter Scott»:

«Next to benevolence his most marked characteristic was humility, perhaps the offspring of benevolence. He was great enough to be humble without pretence, though it seems remark¬ able to us that he could truthfully have considered the poetry of Campbell, Southey and Joanna Baillie as greatly superior to* his own. «Envy of superior talents, I thank God, is unknown to my disposition, he once told Southey, but the strange thing is that he did not envy the successful exploitation of any talent and he over-estimated the works of nearly everyone except his own When Byron displaced him as a popular poet, he honestly joined in the chorus of praise for his supplanter, and turned to the writing of novels. Had anyone ousted him as a novelist, he would have been equally frank in his admiration and equally adaptable in changing his medium of expression. He could not sympathise with the vanity of writers: «I believe many dilettanti authors do cocker themselves up into a great jealousy of anything that interferes with what they are pleased to call their fame, but I should as soon think of nursing one of my own fingers into a whitlow for my private amusement as encouraging such a feeling.» He had a low opinion of contemporary judgment, perceiving that most people praised others in order to be puffed in return. «No man that ever wrote a line despised the pap of praise so heartily as I do', he declared, and again: «I don't like to have my mouth crammed with sugar-candy, which politeness will not permit me to spit out, and my stomach is indisposed to swallow.» He experienced great difficulty in believing that as a writer he was any¬ thing out of the ordinary. «You have no idea how you are rated because you have no vanity', wrote Lady Abercorn, who also called him «the best-natured man existing.» He had no conceit, and as he had managed to overcome his vanity he could regard his contemporaries without envy, hatred, jealousy or malice, but with charity, admiration, affection and toleration.

...The poet with a name already as well-known as Shakespeare's remained unaffected by the applause, in which the critics joined. He heard with amusement that Loch Katrine was besieged with visitors, that an excellent inn had been built at Callander to accommodate the crowds that were bursting to see Ellen's island that a peasant named

James Stewart was making a small fortune by showing the scenes of the poem to eager trippers, that the post- horse duty had increased enormously in consequence of the traffic that a dramatic version of his poem was to be produced at Co vent Garden, and that it had become more fashionable to see the Trossachs of Scotland than to do the Grand Tour of the Continent. Naturally he was pleased with the phenomenal sale of the work twenty-five thousand copies being distributed within eight months, with another edition of three thousand in the press. His fame crossed the Atlantic. Yet in spite of the universal enthusiasm he had no illusions about his verse. One day Ballantyne asked him what he thought of his genius in comparison with that of Bums. «There is no comparison whatever: we ought not to be named in the same day', said Scott, who however confessed that he had derived more pleasure from Dr Johnson's London and The Vanity of Human Wishes than from any other poetical composition.

...He got a lot of quiet fun out of the investiture, and he was not teamed up widi the usual batch of nobodies at his reception. saw die King today and kissed hands. No subject was ever more graciously received by a Sovereign, for he scarce would permit me to kneel, shook hands with me repeatedly and said more civil and kind things diat I care to repeat. The fun was that die folks in waiting, who I suppose had not augured any mighty things of my exterior, seeing me so well received made me about five hundred scrapes and congees as I retired in all this grandeur of a favoured courtier.»

...«Were I to tell this in a stage coach or in company, what a conceited puppy I would seem, yet the thing is literally true, as well as my receiving three blue ribands and a marcliioness in my hotel in the same day. The consequence is I am become... a person of great importance. The hotel-keeper has asked me to procure him a renewal of a Crown lease. The man that lets the horses expects to get a permit to keep hackney coaches, and who knows what other vain expectations my state of favour has excited.» By the end of March he was «heartily tired of fine company and fine living, from Dukes and Duchesses down to turbot and plovers eggs. It is very well for a while, but to be kept at it makes one feel like a poodle dog compelled to stand forever on his hind legs.» He was definitely not cut out for the beau-monde; and the reason he wished to visit Carlsbad after his illness was that the English spas were haunted by lion-hunters: «I have not the art of being savage to these people, though few are more annoyed by them.»

4. Church of Friendliness and Help to People

H. Pearson, «Life of Walter Scott»:

> «All through these years at Ashcsticl he was in splendid health and roaring high spirits, putting forth his whole energy into work and play. Looking back upon this period in after life, lie said: «Ay, it was enough to tear me to pieces, but there was a wonderful exhilaration about it all. My blood was kept at fever-pitch: I felt as if I could have grappled with anything and everything. Then there was hardly one of all my schemes that did not afford me the means of serving some poor devil of a brother author. There were always huge piles of materials to be arranged, sifted, and indexed; volumes of extracts to be transcribed; journeys to be made hither and thither, for ascertaining little facts and dates. In short, I could commonly keep half-a-dozen of the ragged regiment of Parnassus in tolerable case
> ....oriental languages than any other man of his time. Scott helped Leyden, as he was to help so many poor men of letters, by lending money, providing work, and giving valuable introductions to useful people. There is no writer in history in whom generosity, brotherliness, and catholicity were conjoined as they were in Scott. «The various kinds of distress under which literary men, I mean such as have no other profession than letters must labour, m a commercial country, is a great disgrace to society he wrote, himself labouring to assist all who came his way With him, too, a friend once made remained a friend for hte; he refused to quarrel or dispute with anyone he liked, and the range of his sympathies was as wide as his friendship was enduring. He even loved Joseph Ritson, who managed to make enemies of almost everyone he met, yet whose visit to Lasswade passed off amicably.
> ....At the time he was helping the usual number of friends and acquaintances to keep their heads above water, and presiding at the usual number of dinners for some charity or other. (T always laugh when I hear people say «Do one thing at once.» I have done a dozen things at once all my life.») At one of these bene¬ volent banquets an incident occurred that was reported wherever a newspaper was printed. On February 23 rd, 1827, he took the chair at a dinner for the Theatrical Fund. Ever since the failure of Constable it wTas common knowledge that Scott had written the Waverley novels, but he now openly acknowledged it. Just before the dinner began, Lord Meadowbank, who was to propose the chairman's health, asked Scott if he minded a reference to his authorship. «Do just as you like, only don't say much about so old a story,» replied Sir Walter, whose ears must have tingled as the worthy judge pronounced his panegyric, ending with the assurance that he had «bestowed on Scotland an

> imperishable name, were it only by her having given birth to himself.» The company of three hundred diners mounted their chairs and yelled their agreement.
> .....The outstanding feature of his character, attested by all who knew him well, was benevolence. Scarcely anyone appealed to him for help in vain. Thomas Campbell, Theodore Hook, Ben¬ jamin Haydon, William Godwin, Charles Maturin: he aided them all, and many more struggling authors and painters, some of whom were in prison for debt or trying hard to keep out of it. People wholly unknown to him were befriended. A single example must suffice. To a young fellow at Trinity College, Cambridge, who wished to devote his life to a special form of study, he sent ^20, entreating him to consider it as his own until better fortunes shall enable you with convenience to accommodate in the same manner any young man of genius in temporary distress.» Advice was as much in demand as money, and he gave it ungrudgingly. Scott's benevolent nature was not confined to the giving of money and advice. He would not wound a fellow-author by an unkind criticism, and early resolved never to print a hostile opinion on the poetry of his contemporaries»

5. THE HATE OF WALTER SCOTT TO FLATTERY VERSUS CONCEITED HUBRIS –EGO OF BYRON

Acquaintance of Walter Scott and Byron started from assault of Byron on Walter Scott, which at first annoyed the latter much. It was manifestation of Colossal Hubris –Ego, raised by idle speculations with romanticism by Byron. And Scott felt shocked as everyone who got in close contact with him, — like lately his wife Lady Byron, for example. But, Byron though diseased with his gross Hubris, remained man of great talent, the man of still powerful thought and passions. He hardly felt his conscience, losing the remnants of sense of duty, but his energy of spirit was still breathing, and it was energy of spirit of genius, dying under active Hubris-Ego.

Scott immediately sensed this tragic situation of Byron, and extended a helping hand to suffocating genius.

H. Pearson, «Life of Walter Scott»:

> «This was the beginning of a queer but sincere friendship between Scott and Byron, the two outstanding literary figures of the age, the begetters of the nineteenth-century romantic movement in literature, whose sole apparent similarity was a game leg, which, by causing a sense of physical frustration, may have helped to create an extravagant imagination. But they had other points in common. Both were humane, generous, humorous and excel¬ lent company, though Byron suffered from fits of melancholy and spiritual discomfort that were foreign to Scott. Briefly, Byron had the artistic temperament, while Scott was a man of the world, whose lame foot was more securely on the ground than Byron's sound one. Their relationship began inauspiciously. Byron's first book of poetry was treated in the Edinburgh Review with the olympian sarcasm characteristic of Jeffrey, whose victim replied with a stinging satire, «English Bards and Scotch Re¬ viewers', in which he attacked the innocent Scott as a hireling bard' and «Apollo's venal son':
> Let such forego the poet's sacred name,
> Who rack their brains for lucre, not for fame.
> Had this come from a critic, Scott would have brushed it aside. Coming from a poet, he was a little hurt. «It is funny enough', he wrote to Southey, «to see a whelp of a young Lord Byron abusing me, of whose circumstances he knows nothing, for endeavouring to scratch out a hving with my pen. God help the bear, if, having little else to eat, he must not even suck his own paws. I can assure the noble imp of fame it is not my fault that I was not born to a park and £5000 a year, as it is not his lordship's merit... that he was not born to live by his literary talents or success.» When the first instalment of Childe Harold drove the literary world to exclamation marks, Scott was impressed. He thought it very clever, very conceited, very powerful and poetical, but somewhat immoral. After that he heard from John Murray what Byron had reported of the Regent's conversation, and wrote to his fellow-poet an explanation of his circumstances: «I may be well excused for a wish to clear my personal character from any tinge of mercenary or sordid feeling in the eyes of a contemporary of genius. Byron rephed handsomely; and the two met in John Murray s drawing-room at 50 Albemarle Street in the spring of 1815. They were instantaneously attracted to one another and went daily to the same place for a good long talk while Scott remained in London».

George Allen, «Life of Walter Scott»:

> «Walter Scott on success of Byron's «Childe Harold»:

«I was very much struck, with all the rest of the world, at the vigour and force of imagination displayed in the first cantos of Childe Harold, and the other splendid productions which Lord Byron flung from him to the public, with a promptitude that savoured of profusion. My own popularity as a poet was then on the wane, and I was unaffectedly pleased to see an author of so much power and energy taking the field. Mr. John Murray happened to be in Scotland that season, and as I mentioned to him the pleasure I should have in making Lord Byron's acquaintance, he had the kindness to mention my wish to his Lordship, which led to some correspondence.»

Scott's narrative proceeds: «It was in the spring of 1815, that, chancing to be in Lon don, I had the advantage of a personal introduction to Lord Byron. Report had prepared me to meet a man of peculiar habits, and a quick temper, and I had some doubts whether we were likely to suit each other in society. I was most agreeably disappointed in this respect. I found Lord Byron in the highest degree courteous and even kind. We met for an hour or two almost daily, in Mr. Murray"s drawing-room, and found a great deal to say to each other. We also met frequently in parties and evening society, so that for about two months, I had the advantage of considerable intimacy with this individual. Our sentiments agreed a good deal, except upon the subjects- of religion and politics, upon neither of which I was inclined to believe that Lord Byron entertained very fixed opinions. J re member saying to him, that I really thought that if he lived a few years, he would alter his sentiments. He answered, rather sharply, ' I suppose you are one of those who prophesy I will turn Methodist? I replied, ' No. I don't expect your con version to be of such an ordinary kind. I would rather wish to see you retreat upon the Catholic faith, and distinguish your self by the austerity of your penances. The species of religion to which you must, or may, one day attach yourself, must exercise a strong power on the imagination.» He smiled gravely, and seemed to allow I might be right.

«On politics he sometimes used to express a high strain of what is now called * liberalism;' but it appeared to me that the pleasure it afforded him as a vehicle of displaying his wit and satire against individuals in office, was at the bottom of this habit of thinking, rather than any real conviction of the principles on which he talked. He was certainly proud of his rank and ancient family; and, in that respect, as much an aristocrat as was consistent with good sense and good breeding. Some disgusts, how adopted I know not, seemed to me to have given this peculiar, and, as it appeared to me, contradictory cast of mind; but at heart I would have termed Byron a patrician on principle»

Scott's diagnosis is perfect, when he indicates on lack of education, the lack of ethics, the lack of good philosophy or religion, and instead the cultivation of hereditary pride of aristocrat. Though he readily admitted his genius talent in poetry, and his victory did not make him jealous. He did not know what is envy, he admires Chiled Harold altogether with the rest of England.

Later on, when Byron's Hubris-Ego finds its natural death in Romance of Narciss-Inlovesickness with his own wife, and his glory of a great poet turns into infamy of pervert evildoer, it was Walter Scott who remained loyal to his ailing friend and again, now against the odds of common hate to Byron, he extended him a helping hand.

H. Pearson, «Life of Walter Scott»:

> «Scott thought it likely that Byron would end in the Catholic church and told him so. Byron did not deny it; but, as it happened, he finished up in Greece instead of Rome. Their political views did not harmonise: for example, Scott considered that Napoleon was not a gentleman, while Byron complained that he was not a democrat. Nor did they see eye to eye on morals, Byron thinking that a spot of adultery would do Scott no harm Scott thinking that a dash of chastity would do Byron some 8i,!ut each found the other's company so invigorating that such differences hardly mattered, and though they were only to meet once more, in the autumn of that year, their friendship was maintained by correspondence and cemented by Scott's behaviour when Byron had left the country in disgrace. In January 1816 Byron's wife parted from him, accusing him of insanity. Most people, including Scott's friends, the Duke of Buccleuch, Lady Abercom, J. B. S. Morritt and Joanna Baillie, were strongly anti-Byron, and wished something could be done to bring husband and wife together again; but Scott thought that when two people like the Byrons separated, especially when their union had been attended with so much publicity, ' Such breaches made up are like a china dish clasped — it has an appearance of union, but has lost its value and must always be precarious and insecure.»
>
> Joanna Baillie did not approve his attitude: «Pray try to be a little more indignant at bad men who ill-treat their wives, for I do not entirely love you for the tone you take upon this occasion.» She expressed the

> popular sentiment. Disapproval of the man resulted in disapproval of his works, and the publication of the third canto of Childe Harold was received with frigid hostility. Scott refused to run with the hounds, and wrote a generous appreciation for the Quarterly, which annoyed all those who were busy turning Lady Byron into a martyr, and brought this from Joanna: «O! why have you endeavoured to reconcile the world in some degree with that unhappy man at the expense of having yourself, perhaps, considered as regarding want of all principle and the vilest corruption with an indulgent eye? Indeed, my good, my kind, my unwearied friend, this goes to my heart!»

Byron of course was deeply grateful for Scott's championship at such a moment, and wrote to thank him. Scott replied: I have been too long an advocate for fair play to like to see twenty dogs upon one, were that one their equal — much less to see all the curs of the village set upon one noble staghound who is worth the whole troop.»

But it was Byron himself who made the most correct diagnose of his case, when saying in Don Juan that idleness of his own pursuit of glory in drawing-rooms of high society, which nourished Romanticism of his Hubris-Ego. And he was in the right again loving Scott's historical novels as means to cure his cynicism, and loving Scott himself «as nearly a thorough good man as man can be». But it was too late.

Byron, «Don Juan»:

> For which see Shakspeare's everblooming garden; —
> I will not make his great description less,
> And beg his British godship's humble pardon,
> If in my extremity of rhyme's distress,
> I touch a single leaf where he is warden; —
> But though the flower is different, with the French
> Or Swiss Rousseau, cry «Voila la Pervenche!»
> Eureka! I have found it! What I mean
> To say is, not that love is idleness,
> But that in love such idleness has been
> An accessory, as I have cause to guess.
> Hard labour's an indifferent go-between;
> Your men of business are not apt to express
> Much passion, since the merchant-ship, the Argo,

> Convey'd Medea as her supercargo.
> «Beatus ille procul!» from 'negotiis,»
> Saith Horace; the great little poet 's wrong;
> His other maxim, «Noscitur a sociis,»
> Is much more to the purpose of his song;
> Though even that were sometimes too ferocious,
> Unless good company be kept too long;
> But, in his teeth, whate'er their state or station,
> Thrice happy they who have an occupation!
> Adam exchanged his Paradise for ploughing,
> Eve made up millinery with fig leaves—
> The earliest knowledge from the tree so knowing,
> As far as I know, that the church receives:
> And since that time it need not cost much showing,
> That many of the ills o'er which man grieves,
> And still more women, spring from not employing
> Some hours to make the remnant worth enjoying.
> And hence high life is oft a dreary void,
> A rack of pleasures, where we must invent
> A something wherewithal to be annoy'd.
> Bards may sing what they please about Content;
> Contented, when translated, means but cloy'd;
> And hence arise the woes of sentiment,
> Blue devils, and blue-stockings, and romances
> Reduced to practice, and perform'd like dances».
> H. Pearson, «Life of Walter Scott»:

H. Pearson, «Life of Walter Scott»:

> «Scott was sorry that he and Byron had not seen more or one another, believing that he could have influenced his friend s character, which had so much of nobility in it. Byron felt the same, confessing ' I wish it had been my good fortune to have had such a mentor', and saying that if he had found half a dozen men like Scott in the world, he would have believed in human virtue. When the Waverley novels appeared he devoured them, never travelled without them, got to know them by heart, could rea them once a year with renewed pleasure, proclaimed Scott t e greatest prose writer since Cervantes, dedicated the drama Cain to him, and jotted in his diary, «Wonderful man! I long to get drunk with him.» When Stendhal hinted that Scott's character left something to be desired, Byron wrote to him from Genoa in May 1823 that of all men Scott was the most open, the most honourable, and the most amiable: «I say that Walter Scott is as nearly a thorough

> good man as man can be, because I know it by experience to be the case»

CHAPTER 3. THE HARMONY BETWEEN CONCEPTIONS OF E. RENAN IN «HISTORY OF ISRAEL» AND SIR WALTER SCOTT IN «OLD MORTALITY» ON DIVINE NATURAL LAW. THE PURE RELIGION OF PURITANS

1. Renan on Pure Religion of Hebrew Prophets, Jesus and Puritans as Laws of Psychic Energy. The Divine Natural Law.

2. Walter Scott and Renan as followers of St. Augustine's Civitas Dei. The spirit of Scriptures, not the letter of scriptures. Development of first primitive revelation into science of Discovery of Psychic Energy.

3. Fanaticisms of Catholics (Tories) and Protestants (Whigs) as schizoid mentality of Hubris-Ego in «Old Mortality» by Walter Scott.

4. The Honor of Conscience as Divine Natural law by Walter Scott. The Right on rebellion against Tyrannical State by Locke's Divine Natural Law.

1. RENAN ON PURE RELIGION OF HEBREW PROPHETS, JESUS AND PURITANS AS LAWS OF PSYCHIC ENERGY. THE DIVINE NATURAL LAW

1) PURE RELIGION OF HEBREW PROPHETS, OF JESUS AND OF PURITANS AS PSYCHOLOGICAL THERAPY. THE REMOVAL OF FIELD OF EGO-SYSTEM OF MATERIAL ENERGY FROM PERSON'S MIND

I have already enlarged in my previous writings on Renan's conception on Judaism and Jesus's Gospels as conception of «Pure Religion». For Renan's part, the «pure religion» means activity directed particularly on sustainability of moral perfection, and avoids any activity connected with magic mentality of physical control (Field of Ego-system of material energy). Indeed, Hebrew Prophets are famous for their war waged to mafic mentality of idolatry. They are famous with new idea of Deity as Universal and Moral God, the god of Truth and Justice Mercy and Compassion proclaimed by Revolution of Hebrew Prophets.

And this Revolution of Judaism was inauguration of Pure Religion as mental, spiritual activity, which aimed purification of energy of spirit from the dirt of physical control of material energy.

In this respect, says further Renan, Jesus had only accomplished and developed the deed performed the fore centuries before his birth by Hebrew Prophets. The impact of Jesus thus is establishment in religion of Christianity «The Pure Religion» as first Revelation of Discovery of Psychic Energy in Axial Age by Jaspers.

Then, sixteen centuries later, with Revolution of Reformation, performed by Protestants, that spirit of Pure Religion of Hebrew Prophets was back once again to wage the war to the Idolatry of magic mentality of degraded and corrupted Catholic Church by the time.

The train of thought of famous investigator of Christianity thus joins all three movements — Revolution of Hebrew Prophets, Revolution performed by Jesus and Revolution of Reformation in one the same movement as establishment of «Pure Religion» — the mental spiritual activity to achieve and sustain moral

perfection, healthy energy of spirit. Thus Pure Religion in terms of Energetics means nothing else but Psychological therapy of person's mind: the removal of magic mentality of physical control of material energy to provide sanity and vigor ofEnergy of Spirit.

E. Renan, «History of Israel»:

> «The prophets of the ninth century, in spite of gloomy passions, and what we should call serious theological mistakes, deserve the important rank they occupy in the history of human progress. They had almost reached the conviction that lahveh was the only God. ...The prophets appeared like the inspired teachers of Israel; and was not Moses, who led the people out of Egypt, the first of the prophets? And surely Abraham, who issued from the Babylonian fables, and who, in the remote past, seemed like the father of civilisation, was the first author of the covenant?
> .....Prophetism had reached its main results, viz., monotheism, God (or lahveh)
> being the unique cause of the phenomena of the
> universe; the justice of lahveh, the need that this
> justice should be realised upon earth, and for each
> individual within the limits of his existence; a
> democratic puritanism of morals, a hatred of luxury,
> of profane civilisation and of obligations, resulting from
> a complicated civil organisation; absolute trust
> in lahveh, the worship of lahveh consisting above
> all else in purity of sentiment. The immensity of
> such a revolution strikes one with astonishment, and
> when one reflects upon the matter, the period at
> which this creation took place is the most fruitful one
> in all religious history. Even the initial movement
> of Christianity, in the first century of our era, takes
> a second place, by comparison, with this extraordinary
> movement of Jewish prophetism in the eighth century
> B.C. Jesus is all contained in Isaiah. The
> humanitarian destiny of Israel is as clearly written
> about 720 as that of Greece will be two centuries later.
> .....The Decalogue, in fact, indicated the return of
> Israel to a pure worship, to the monotheism which
> is to be discerned in the beginnings of the patriarchal
> life, and from which the people had deviated by

adopting a national god. lahveh and Elohim are
henceforth identical. lahveh is not only the God
of Israel, he is the God of heaven, of earth, and
of the human race. He loves righteousness, and
commands men to fulfill it. He is the true God
Thus Israel succeeded in extracting the truth from
all that tended to negative it. The moral
aristocracy of Israel was so profoundly penetrated
by monotheistic ideas that it succeeded in rendering
lahveh the absolute God.
……..None of these peoples had a religious vocation like that of Israel. The
Hebrew people will develop itself in a way peculiarly
its own. lahveh will soon cease to be a local or
national god; the prophets will proclaim him to be
the universal, just, and only god. The genius of
Israel will thus found the pure worship — pure in
spirit and in truth. And the world will display an
invincible attraction for these strange oracles. Wearied
of its old religious chimeras, humanity, a thousand
years hence, will find that it has nothing better to do
than to attach itself to the principle so resolutely proclaimed
by the wise men of Israel, from Eiias to Jesus.
…….The great anonymous writer of whom we speak, whose
style often recalls the book of Job and who had
certainly read it, also rests upon the heights of
the most purified Monotheism.
The superiority of the great anonymous writer is
also seen in his manner of embracing the whole
human race. It is true that in his eyes the mission
of Israel is unique, exceptional. But this mission
is beneficial to the world. Israel is the leaven that
will leaven the whole world. The establishment of
the true religion will be the work of Israel. As
this formula is precisely the same as that reached
by critical science, we cannot rank the unknown
man who wrote these pages too highly; they are
unquestionably the most beautiful that had yet
been traced by the hand of man at that remote date.
……..The anonymous writer of 536 is the last culminating
point of three centuries of the greatest religious
effort (Christianity excepted) of which history has

> retained the visible trace. With him we have
> readied the top of the mountain from whence we
> perceive Jesus on the summit of another mountain,
> and between the two lies a very deep valley».

E. Renan, «History of Israel»:

> «The inspiration of lahveh stood in stead of all else. The classic prophets, if we may so style them, had a horror of sorcery, that is to say of prediction by so called supernatural processes. Magic, carved images, statues, astartes and idols* are all much alike in their eyes. Superstition is the evil which they wage war upon with all their might. Contrary to the opinion of so many other sages, they never compound with it. In this sense, the Hebrew prophets are true Protestants, Reformers and Puritans. Not without reason were their writings the habitual century. literary food of the great agitators of the sixteenth Calvin, Knox and Cromwell are quite the brothers of the Israelite prophets of the eighth century B.C. They have their austerity, their spirit of absolutism, their dangerous simplicity. Inability to divide politics and religion is peculiar to both. Theocracy has its noble side, but it takes a long time for it to reach freedom».

2) DUALITY OF CULTURES OF ANTIQUITY DUE TO THE REVELATIONS OF AXIAL AGE

I did my best in my previous writings to focus attention of readers on the well-known fact of duality of Antiquity. It was the Axial Age, which brought Revelations as preliminary primitive but still knowledge on Psychic energy on antagonism of two energies in person's mind, it were those revelations to blame for twoness, for dual character of antiquity, divided between Reason and Ethics of Energy of Spirit and Hubris-Ego of schizoid mentality.

Thus we have spoken much on Energy of Spirit of ancient Greece, incarnated in rational philosophy of Metaphysics of Intellect (Pythagoras, Plato, Socrates, Aristotle, Parmenides) versus Hubris-Ego of mythology of Olympic Gods.

Other nations of revelations of Axial Age — Persia, India, Israel — were not exceptions from this duality of culture, brought about by newly born Intellect: reviving energy of Spirit

and diseased immature Intellect on Field of Ego-system (Hubris-Ego).

This was the case with Judaism a well as with Greek culture of antiquity.

On duality of Judaism as creed divided between two opposite doctrines says with all precision E. Renan in «History of Israel»:

E. Renan, «History of israel»:

> «From the period, already possessing a certain dose of philosophy, at which we have arrived, many minds no doubt said to themselves that there was a good deal of false reasoning in all this; that this lahveh, with his personal policy and providence, was, after all, a special God, very distinct from the absolute God.
> The great contradiction resided in the inner conscience of Israel — on the one hand the abstract and universal God of the universe, upon the other the special God of Israel.
> .....The worship of a special god named lahveh, who became the national God of Israel. This special god was necessarily very selfish. He had personal preferences which it was difficult to explain. Certain persons he knows by name, others he ignores. The essential point was to be in his good graces, and he frequently reserved his favour for scoundrels who were devoted to his worship. «I will be gracious to whom I will be gracious, and will show mercy to
> whom I will show mercy.»| To gain success for his people Israel, he committed and commanded horrible barbarities, destroyed whole nations, and hardened men's hearts. He has so great a preference for the
> soil of Palestine, that it was believed that by transporting this soil to a distance, sacrifices could be offered to him which he would accept as graciously as in the land of Israel itself
> .....This terrible prophetism of the time of the Omrides is too deeply stained with hatred and barbarism for us not to revolt at the first idea of reckoning among the precursors of Jesus these species of monomaniacs whom chroniclers intended to glorify when they credited them with the most abominable deeds of practical. vengeance and cruelty. In the struggle between these demoniacs and the monarch, the latter was usually in the right. The counsels of the prophets were always the most implacable and the least No quarter must be shown to the enemy; no alliance must be entered into with the goim;* the rights of war must be carried to the most cruel extremes. To kill everybody without mercy appeared to them the ideal

> aim of every warrior of Jahveli. To spare the vanquished or yield to any human feelingjs was the worst of crimes. While reading these hideous stories one is often led to think, «Luckily, it is not true; «these accounts have been written long afterwards by fanatics who believed they were reflecting glory upon their ancestors by crediting them with atrocities».

It is obvious thus that we can observe in this duality of culture of Judaism the regular contrast between Energy of Spirit as activity on establishment of Pure religion «in truth and spirit» and material energy as Hubris-Ego of Iahveh as national God of chosen people. Renan insists on analogy between Greek division of the world on enlightened Greeks and the rest of the barbarian nations, and Jewish division of the world on Jews and goyim.

E. Renan, «History of Israel»:

> «An extraordinary pride of race then became the fundamental moving power of the life of Israel. To say that Israel was lahveh's people, in itself meant very little. Moab also was the people of Chemosh. But the position was quite changed when lahveh was no longer distinguished from the God who had created the heavens and the earth, the God who loves righteousness and the law. Thus, instead of having a national god, like other nations, Israel became the elect of God, the people chosen by the Absolute Being, the unique nation. From that time its history could bear no resemblance to any other, lahveh had accomplished for Israel wonders that no other god could have achieved for his people».
>
> «The history of the people of Israel, had it been merely a continuation of Ezra and Nehemiah, would have been simply that of a rigorous sect of Mahometans, that of a powerful Khoran. But besides the Torah, they had the prophetical books. They read the Prophets almost as much as they did the Torah. They there learned what made them thirst for the future. Those dark prophecies of Isaiah, the second Isaiah, Zechariah, and Malachi, though often misinterpreted, stirred men's souls, and prevented them from falling into that sleep which is close upon the borders of death. Just now the Torah triumphs; but in history we must learn to wait. Four hundred years from this time, Christianity will again accept the teaching of the Anonymous Prophet of 536 b. c. Jesus will atone for Ezra, will rekindle the flame of prophecy in Israel, will enchant mankind by the prospect he will hold out to them of the kingdom of God, will lead captive Greece herself, and will procure for her a new life under a Christian form».

3) FANATICISM OF JUDAISM, CATHOLICS AND PURITANS AS SCHIZOID MENTALITY OF HUBRIS-EGO

E. Renan, «History of Israel»:

> «The worst of all criticism is that which is obliged to remove their head or their heart, to explain what they were. Individual inspiration, the principle of Judaism and Protestantism, while of extraordinary creative power, has drawbacks which it is idle to gainsay. For the belief in inspiration being based solely upon the affirmation of the inspired person presupposes a great readiness on the part of the public to confide in the exercise of pure trickery. A number of great things are no doubt achieved by confidence; but, upon the other hand, how many acts of folly has blind Confidence led to the commission of? The prophets who, in the first years of the occupation of Algeria, rose up every spring and promised their co-religionists the expulsion of the infidels, the mahdis, who are the endemic evil of Islam, have always found people to follow them. In a social inevitable. State, founded, like that of the ancient Hebrews, upon faith in the messenger of God, the most perplexing embarrassments and endless disputes were There were inspired men to mike the most contradictory announcements and orders; how was the true to be distinguished from the false prophet?
> ...The exaggeration of the dogma of Providence is the great error of Judaism and of Islam. If lahveh is the just God par excellence, and if everything which occurs in the world is done by lahveh, or at least with His knowledge, it is necessary that the final liquidation of accounts between the Creator and his creature should result in an exact balance between merit and reward. Crime and punishment are synonymous. He who has sown good things will reap good things; he who has sown evil things will reap evil things. What can be more opposed to the daily experience of the facts of this world? As a matter of fact, Jeremiah and Habakkuk were as much astray in theology as the idolaters whom they held up to ridicule. They imagined that the scourges originated from a god who punished mankind, that death is due to a decree pronounced by the same god against those whom he wishes to destroy at a given moment, and they enjoined prayers being offered to the selfsame god accordingly. This is as false as to believe that a wooden, an earthen, a stone, or a metal image can have any effect upon the weather. It is less superstitious in appearance; but it is much more capable of inspiring fanaticism. The one god has had his fanatics; the idols of wood or metal can scarcely be said to have had. This theology

> after the fashion of Jeremiah has, moreover, a still graver drawback — that of allowing men to believe that they are in the secret of the ways of Providence, and of leading them to form a number of false opinions, especially to regard the unfortunate man as being always deservedly punished, which is at once unjust and cruel»

E. Renan, «History of Israel»:

> «Nearly all the ancient republics founded on the family and upon national deities {sacra), had the same anathemas. Whoever refused to join in the worship of the city to which he belonged cut him self off from the city by that act. But the crisis then taking place in Israel led to quite novel results. The worship of lahveh came in time to imply a faith and a morality; in fact, a number of things which were neither national nor municipal. In this way the Semitic herem became a principle of persecution and of fanaticism. The national god of Israel will be the absolute god; his worship must not be confined to harmless demonstrations; to impose it is to impose a dogma, — that is to say, the one thing in the world least susceptible of being commanded. It is clear that the people were devoted to fanaticism, but fanaticism in its hands was not purely destructive, as in the case of Islam. By a miracle of which there is but one other example, viz. the Reformation of the sixteenth century, Jewish fanaticism at last ended in the most liberal creed ever seen in the world, in the religion of a God universally worshipped by the whole human race. Fanaticism, in fact, can produce the most varied results, according to the motive which inspires it. There is a visible difference between sacerdotal fanaticism and that outside a priesthood. Protestantism, which originally implied elements bearing consider able resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood».

2. WALTER SCOTT AND RENAN AS FOLLOWERS OF ST. AUGUSTINE'S CIVITAS DEI. THE SPIRIT OF SCRIPTURES, NOT THE LETTER OF SCRIPTURES

Development of first primitive revelation into science of Discovery of Psychic Energy.

Firstly, it was already father of church — St. Augustine in his book «On the spirit and the letter» where the sage warns Christians against idolatry of letters of Scriptures. We shall comprehend the Spirit of Scriptures, the thought, the idea, the laws of intellect, and not the symbols and signs. Later, it was genius book of Spinoza «Theology-political Treatise», where the latter developed the idea of Augustine's book:

Spinoza, «Theology political Treatise»:

> «[1] Those who consider the Bible, just as it is, as a Letter God has sent men from heaven, will no doubt cry out that I have committed a sin against the Holy Ghost,2 because I've maintained that the word of God is faulty, mutilated, corrupted, and inconsistent; that we have only fragments of it, and finally, that the original text of the covenant God made with the Jews has been lost. [2] But I don't doubt that if they were willing to weigh the matter carefully, they would immediately stop protesting. For both reason itself and the statements of the Prophets and Apostles clearly proclaim that God's eternal word and covenant, and true religion, are inscribed by divine agency in men's hearts, i.e., in the human mind, and that this is the true original text of God, which he himself has stamped with his seal, i.e., with the idea of him, as an image of his divinity. [3] To the first Jews Religion was imparted as a law, handed down in writing, because then they were considered as like infants. But later Moses (Deuteronomy30:6) and Jeremiah (31:33) proclaimed to them a time to come, when God would inscribe his law in their hearts. So atone time it was appropriate to contend for a law written in tablets (but only for the Jews, and particularly the Sadducees). It is not suitable at all for those who have it written in their minds. Anyone who's willing to attend to these things will find nothing in what I've said above which is contrary to God's word, or to true Religion and faith, nor anything which could weaken it. On the contrary, he'll find that we strengthen it, as we've shown also toward the end of Chapter10 [§42].If this weren't the case, I would

> have decided to be completely silent about these matters. Indeed, to escape all difficulties, I would have gladly conceded that the most profound mysteries are hidden in Scripture. But because that has given rise to an intolerable superstition and to the other ruinously bad consequences we spoke aboutinthepreambletoChapter7 [§§1–6],I thought I ought not to refrain from saying these things, especially because religion does not require any superstitious embellishments. On the contrary, its splendor is diminished when it's adorned with such inventions. [5] But [my critics] will say that, though the divine law is inscribed in our hearts, Scripture is nonetheless the word of God; so, it's no more permissible to say that Scripture is mutilated and distorted than it is to say this of the Word of God. I, on the other hand, fear that in their excessive zeal to be holy they may turn Religion into superstition, and indeed, may begin to worship likenesses and images, i.e., paper and ink, in place of the Word of God».

This idea of Development of Revelation into science of Discovery of Psychic Energy is expressed with all precision in Lessing's «Education of mankind», in Merezhkovsky's doctrine on «Third Testament» in Renan's idea of «pure Religion» as Laws of Psychic Energy.

E. Renan, «History of Israel»:

> «That future, we may be sure, will no longer believe in the supernatural; for the super natural is not true, and all that is not true is condemned to perish. Nothing endures but truth. Poor truth! she seems now very lonely, served as she is by an imperceptible minority! Be calm: she will triumph. All that serves her is laid up, like capital, — a little capital, but invested; and nothing of that little treasure is ever lost. All that is false, on the other hand, will pass away. Falsehood founds nothing, while the little edifice of truth is of steel, and grows ever higher and higher. Therefore neither Judaism nor Christianity will be eternal. If mankind return to superstitions, it will not be to these. Judaism and Christianity will both disappear. The work of the Jew will have its end; the work of the Greek — in other words, science and civilization, rational, experimental, without charlatanism, without revelation, a civilization founded upon reason and liberty — will last forever and if this globe should ever fail in its duty, there will be others found to push to the end the programme of all life, — light, reason, and truth. The trace of Israel, however, will be eternal. Israel first gave form to the cry of the people, to the plaint of the poor, to the obstinate demand of those who» hunger and thirst after righteousness.“ Israel

has so dearly loved justice, that, not finding the world just, she condemned it to extinction. Like the anarchists of our day, to those who say, „In the world constituted as it is there must of necessity be injustice," Israel replied, „Well, then, if it is ill-constituted, let us break it to pieces! «Israel thus fills up a gap in Greek civilization, where the slave is so deplorably forsaken of God. Greece had no Book of Enoch, no furious diatribe against the world as it is, and as it is compelled to be. Judaism and Christianity are to antiquity what socialism is to modern times. Socialism will not definitely win the day: liberty, with its consequences, will remain the law of the world. But each man's liberty will be purchased by large concessions made at the expense of all. Social questions will no longer be suppressed; they will more and more gain upon questions political and national»

Walter Scott, «The Old Mortality»:

«And can you doubt of our principles,» answered Burley, «since we have stated them to be the reformation both of church and state, the rebuilding of the decayed sanctuary, the gathering of the dispersed saints, and the destruction of the man of sin?»

«I will own frankly, Mr Balfour,» replied Morton, «much of this sort of language, which, I observe, is so powerful with others, is entirely lost on me. It is proper you should be aware of this before we commune further together.» (The young clergyman here groaned deeply.)

«I distress you, sir,» said Morton; «but, perhaps, it is because you will not hear me out. I revere the Scriptures as deeply as you or any Christian can do. I look into them with humble hope of extracting a rule of conduct and a law of salvation. But I expect to find this by an examination of their general tenor, and of the spirit which they uniformly breathe, and not by wresting particular passages from their context, or by the application of Scriptural phrases to circumstances and events with which they have often very slender relation.»

The young divine seemed shocked and thunderstruck with this declaration, and was about to remonstrate. «Hush, Ephraim!» said Burley, «remember he is but as a babe in swaddling clothes. — Listen to me, Morton. I will speak to thee in the worldly language of that carnal reason, which is, for the present, thy blind and imperfect guide. What is the object for which thou art content to draw thy sword? Is it not that the church and state should be reformed by the free voice of a free parliament, with such laws as shall hereafter prevent the executive government from spilling the blood, torturing and imprisoning the persons, exhausting the estates,

> and trampling upon the consciences of men, at their own wicked pleasure?»
> «Most certainly,» said Morton; «such I esteem legitimate causes of warfare, and for such I will fight while I can wield a sword.»

Walter Scott, «The Old Mortality»:

> «for he suddenly asked Morton in a low whisper — «Wad there be ony ill in getting out o' thae chields' hands an ane could compass it?»
> «None in the world,» said Morton; «and if an opportunity occurs of doing so, depend on it I for one will not let it slip.»
> «I'm blythe to hear ye say sae,» answered Cuddie. «I'm but a puir silly fallow, but I canna think there wad be muckle ill in breaking out by strength o' hand, if ye could mak it ony thing feasible. I am the lad that will ne'er fear to lay on, if it were come to that; but our auld leddy wad hae ca'd that a resisting o' the king's authority.»
> «I will resist any authority on earth,» said Morton, «that invades tyrannically my chartered rights as a freeman; and I am determined I will not be unjustly dragged to a jail, or perhaps a gibbet, if I can possibly make my escape from these men either by address or force.»
> «Weel, that's just my mind too, aye supposing we hae a feasible opportunity o' breaking loose. But then ye speak o' a charter; now these are things that only belang to the like o' you that are a gentleman, and it mightna bear me through that am but a husbandman.»
> «The charter that I speak of,» said Morton, «is common to the meanest Scotchman. It is that freedom from stripes and bondage which was claimed, as you may read in Scripture, by the Apostle Paul himself, and which every man who is free-born is called upon to defend, for his own sake and that of his countrymen.»
> «Hegh, sirs!» replied Cuddie, «it wad hae been lang or my Leddy Margaret, or my mither either, wad hae fund out sic a wiselike doctrine in the Bible! The tane was aye graning about giving tribute to Caesar, and the tither is as daft wi' her whiggery. I hae been clean spoilt, just wi' listening to twa blethering auld wives»

3. FANATICISMS OF CATHOLICS (TORIES) AND PROTESTANTS (WHIGS) AS SCHIZOID MENTALITY OF HUBRIS-EGO IN «OLD MORTALITY» BY WALTER SCOTT

Renan in «History of Israel» agrees that Christianity, being still but primitive language of mythology, has inherited the vices of Judaism, in particular the Fanaticism of Judaism. And that it was first Catholics who had fallen from heights of Faith into abyss of magic mentality of fanaticism and that Puritans, despite of their emancipating and liberating impact, did not escape the common lot of primitive religions.

E. Renan, «History of Israel»:

> «Fanaticism, in fact, can produce the most varied results, according to the motive which inspires it. There is a visible difference between sacerdotal fanaticism and that outside a priesthood. Protestantism, which originally implied elements bearing consider able resemblance to those which characterised the prophetism of Israel, has, with the aid of time, become very liberal, while Catholic fanaticism, such as that of Philip II. and Pius V., has only produced evil and has never been transformed. Individual inspiration never created anything so dangerous as an infallible Church or a Papacy. The stern seers of Israel were unintentionally emancipators, for they contended against the worst of tyrannies, the connivance of ignorant crowds with a degraded priesthood».

G. K. Chesterton on the contrary tends to accuse in fanaticism predominantly Protestants (Puritans), but Chesterton also admits primitive state of Old Scriptures when he extols Scientific Revolution, undertaken by Thomas Aquinas: ” But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries».

G. K. Chesterton, «Thomas Aquinas»:

«Anyhow, it is but natural that Augustine and Aquinas, Bonaventure and Duns Scotus, all the doctors and the saints, should draw nearer to each other as they approach the divine units in things; and that there should in that sense be less difference between them in theology than in philosophy. It is true that, in some matters, the critics of Aquinas thought his philosophy had unduly affected his theology. This is especially so, touching the charge that he made the state of Beatitude too intellectual, conceiving it as the satisfaction of the love of truth; rather than specially as the truth of love. …It is true that he did not himself contribute anything concrete in the experiment or detail of physical science; in this, it may be said, he even lagged behind the last generation, and was far less of an experimental scientist than his tutor Albertus Magnus. But for all that, he was historically a great friend to the freedom of science. The principles he laid down, properly understood, are perhaps the best that can be produced for protecting science from mere obscurantist persecution. For instance, in the matter of the inspiration of Scripture, he fixed first on the obvious fact, which was forgotten by four furious centuries of sectarian battle, that the meaning of Scripture is very far from self evident and that we must often interpret it in the light of other truths. If a literal interpretation is really and flatly contradicted by an obvious fact, why then we can only say that the literal interpretation must be a false interpretation. But the fact must really be an obvious fact. And unfortunately, nineteenth century scientists were just as ready to jump to the conclusion that any guess about nature was an obvious fact, as were seventeenth-century sectarians to jump to the conclusion that any guess about Scripture was the obvious explanation. Thus, private theories about what the Bible ought to mean, and premature theories about what the world ought to mean, have met in loud and widely advertised controversy, especially in the Victorian time; and this clumsy collision of two very impatient forms of ignorance was known as the quarrel of Science and Religion. That for him the process was logical and not biological, was concerned with philosophy rather than science, does not alter the essential idea that he believed in beginning at the bottom of the ladder. But he also gave, by his view of Scripture and Science, and other questions, a sort of charter for pioneers more purely practical than himself. He practically said that if they could really prove their practical discoveries, the traditional interpretation of Scripture must give way before those discoveries. He could hardly, as the common phrase goes, say fairer than that. If the matter had been left to him, and men like him, there never would have been any quarrel between

> Science and Religion. He did his very best to map out two provinces for them, and to trace a just frontier between them».

It seems essential idea of Chesterton on nature of Protestants as subjectivity and destruction of rational philosophy, or in other words — of metaphysics of intellect. Which of course, could only eventuated in recrudescence of paganism, in skepticism and materialism. And thus false philosophy leading to Pride of Hubris-Ego of schizoid mentality — the old indulgence of Judaism into seduction of doctrine of Chosen people.

G.K. Chesterton, «Short history of England»:

> «It was the principle that the mind of man can alone directly deal with the mind of God. It may shortly be called the antisacramental principle. …Intellectual truth was the only tribute fit for the highest truth of the universe; and the next step in such a study is to observe what the Puritan thought was the truth about that truth. His individual reason, cut loose from instinct as well as tradition, taught him a concept of the omnipotence of God which meant simply the impotence of man. In Luther, the earlier and milder form of the Protestant process only went so far as to say that nothing a man did could help him except his confession of Christ; with Calvin it took the list logical step and said that even this could not help him, since Omnipotence must have disposed of all his destiny beforehand; that men must be created to be lost and saved.
>
> ….when Protestantism was already passing into scepticism. Indeed a very decent case could be made out for the paradox that Puritanism was first and last a veneer on Paganism; that the thing began in the inordinate thirst for new things in the noblisse of the Renascence and ended in the Hell-Fire Club.
>
> …The august accident of that Spanish defeat may perhaps have coincided only too well with their concentration on the non-Christian parts of Scripture. It may have satisfied a certain Old Testament sentiment of the election of the English being announced in the stormy oracles of air and sea, which was easily turned into that heresy of a tribal pride that took event heavier hold upon the Germans. It is by such things that a civilized state may fall from being k Christian nation to being a Chosen People. But even if their nationalism was of a kind that has ultimately proved perilous to the comity of nations, it still was nationalism».

And it was exactly Idea of Walter Scott — Fanaticism of both hostile parties Whigs (Puritans) and Tories (Catholics) because of primitiveness of old mythological language of Scriptures.

Walter Scott, «The Old Mortality»:

> «He had formed few congenial ties with those who were the objects of persecution, and was disgusted alike by their narrow-minded and selfish party-spirit, their gloomy fanaticism, their abhorrent condemnation of all elegant studies or innocent exercises, and the envenomed rancour of their political hatred. But his mind was still more revolted by the tyrannical and oppressive conduct of the government, the misrule, license, and brutality of the soldiery, the executions on the scaffold, the slaughters in the open field, the free quarters and exactions imposed by military law, which placed the lives and fortunes of a free people on a level with Asiatic slaves. Condemning, therefore, each party as its excesses fell under his eyes, disgusted with the sight of evils which he had no means of alleviating, and hearing alternate complaints and exultations with which he could not sympathize, he would long ere this have left Scotland, had it not been for his attachment to Edith Bellenden».

H. Pearson, «Life of Walter Scott»:

> «Too selfish to take an interest in human beings, many people display an interest in the community, deluding themselves with the belief that institutions are ot greater moment than individuals, the sabbath than the man. Scott was not of their number. He knew that government was established simply tor the purpose of protecting the private rights of individuals, and that its modern tendency was to ignore them. He could not be bothered with the game of politics as it was played by «tools who think to make themselves great men out of little'. He damned whigs and tories alike, as having «torn asunder the most kindly feelings since die first day they were invented.» He had no respect for the Scottish politicians, whose efforts to revive industry he described as «pissing over the side of the vessel by way of lightening her leak', and none for the English species, warning die Westminster tories diat by ignoring the wishes of the Scots they would create rebels. He considered that more power should be given to the local authorities in Scotland, and he told the Secretary to the Admiralty, J. W. Croker, that «if you unscotch us, you will find us damned mischievous Englishmen.» His prophecy was fulfilled, for the Reform Bill resulted, first in a whiggish, and next in a radical Scotland. He was

> excited to public action only when anything tended to lessen the liberty of his country, and his letters on the currency question were dashed off in a condition of patriotic fervour. They made a great sensation. Several ministers attacked him and defended themselves in parliament. Lord Melville, minister of state for Scotland, was enraged; Canning was highly displeased; and he was assailed by Croker. «could not help feeling myself a very great person', he said, The Government dropped that part of the measure which dealt with the issue of Scottish bank-notes, and Scott was able to console himself with the thought that henceforth «people will not dare talk of me as an object of pity — no more «poor-manning».»

His main chivalric character in The Old Mortality, Henry Morton, is man of huge intellect and sensitive conscience, with strong sense of duty, with love to freedom and with valor enough to die for The Honor of Conscience. Henry Morton, no doubt, expresses Walter Scott's character and opinions.

His hero finds himself amidst civic war between Catholics-Tories and Puritans-Whigs, though he did not feel inclined to join to any of those parties. But he is compelled to. Firstly to join to the Whigs, because Catholics-Tories have got him lawlessly in jail. He escapes from unjust prison to the military camp of Puritan's rebellion, proclaiming the Locke's Natural Law on Rebellion against lawless tyrants. Their in camp of Protestants he readily immolate his life on alter of fierce war with tyranny, but it appears again that Protestants also tend to lawless executions. And when Morton endeavors to explain to them that Liberty and Righteousness means Rule of Law, they accuse him in blasphemy against Rule of Holy Scriptures. He again finds himself sentenced to death penalty, now by party of Whigs-Puritans. All his efforts to bring sanity and reason among belligerent sides ultimately fail due to schizoid mentality of fanatics.

Like Solzhenitsyn in «GULAG» Walter Scott reflects on fact of mixture of Evil and Good in human's mind, and asks himself how to distinguish and divide those two antagonistic forces.

Walter Scott, «The Old Mortality»:

> «Alas! what are we,» said Morton, «that our best and most praiseworthy feelings can be thus debased and depraved — that honourable pride can sink into haughty and desperate indifference for general opinion, and the sorrow of blighted affection inhabit the same bosom which license, revenge, and rapine, have chosen for their citadel? But it is the same throughout; the liberal principles of one man sink into cold and unfeeling indifference, the religious zeal of another hurries him into frantic and savage enthusiasm. Our resolutions, our passions, are like the waves of the sea, and, without the aid of Him who formed the human breast, we cannot say to its tides, «Thus far shall ye come, and no farther.»

Walter Scott, «The Old Mortality»:

> «I little thought,» he said, «when, by the blessing of God, I passed my sword three times through the body of that arch tool of cruelty and persecution, that a character so desperate and so dangerous could have stooped to an art as trifling as it is profane. But I see that Satan can blend the most different qualities in his well-beloved and chosen agents, and that the same hand which can wield a club or a slaughter-weapon against the godly in the valley of destruction, can touch a tinkling lute, or a gittern, to soothe the ears of the dancing daughters of perdition in their Vanity Fair.»
> «Your ideas of duty, then,» said Morton, «exclude love of the fine arts, which have been supposed in general to purify and to elevate the mind?»
> «To me, young man,» answered Burley, «and to those who think as I do, the pleasures of this world, under whatever name disguised, are vanity, as its grandeur and power are a snare. We have but one object on earth, and that is to build up the temple of the Lord.»
> «I have heard my father observe,» replied Morton, «that many who assumed power in the name of Heaven, were as severe in its exercise, and as unwilling to part with it, as if they had been solely moved by the motives of worldly ambition»

Walter Scott, «The Old Mortality»:

> «Go to, go to,» said Burley; «we know your motives; it was to send that silkworm — that gilded trinket — that embroidered trifle of a lord, to bear terms of peace to the tyrant.»
> «It was so,» replied Morton, who saw his companion begin to flinch before the fierce eye of Balfour — «it was so; and what then? — Are we to plunge the nation in endless war, in order to pursue schemes which are equally wild, wicked, and unattainable?»

> «Hear him!» said Balfour; «he blasphemeth.»
> «It is false,» said Morton; «they blaspheme who pretend to expect miracles, and neglect the use of the human means with which Providence has blessed them. I repeat it — Our avowed object is the re-establishment of peace on fair and honourable terms of security to our religion and our liberty. We disclaim any desire to tyrannize over those of others.»

Walter Scott, «The Old Mortality»:

> «Morton could not help, in his heart, contrasting him with Balfour of Burley; and so deeply did the idea impress him, that he dropped a hint of it as they rode together at some distance from the troop. «You are right,» said Claverhouse, with a smile; «you are very right — we are both fanatics; but there is some distinction between the fanaticism of honour and that of dark and sullen superstition.» «Yet you both shed blood without mercy or remorse,» said Morton, who could not suppress his feelings. «Surely,» said Claverhouse, with the same composure; «but of what kind? — There is a difference, I trust, between the blood of learned and reverend prelates and scholars, of gallant soldiers and noble gentlemen, and the red puddle that stagnates in the veins of psalm-singing mechanics, crackbrained demagogues, and sullen boors; — some distinction, in short, between spilling a flask of generous wine, and dashing down a can full of base muddy ale?» «Your distinction is too nice for my comprehension,» replied Morton. «God gives every spark of life — that of the peasant as well as of the prince; and those who destroy his work recklessly or causelessly, must answer in either case».

4. THE HONOR OF CONSCIENCE AS DIVINE NATURAL LAW BY WALTER SCOTT. THE RIGHT ON REBELLION AGAINST TYRANNICAL STATE BY LOCKE'S DIVINE NATURAL LAW

Chesterton in «What is wrong with the world?» says that «the common man from tavern» is the King of England, implying thus, that it is democracy of free debates in tavern which rules the country, or should rule the country. The Rule of scientific control the rule of debates, the rule of democracy.

Walter Scott takes another metaphor for its Church of Friendliness, though he also loved debates in tavern, as Pearson reports. Scott's metaphor of Church of Friendliness, as Rule of scientific control and conscience, as Rule of Divine Natural Law is his world famous revival of Legend on Robin Hood and his team, which appears again in «Rob Roy», the Scottish Robin Hood.

H. Pearson, «Life of Walter Scott»:

> «His novels best illustrate his true feelings about people; for the paradox of Scott as a writer is that, though in outlook a romancist Ins primary achievement was the realistic portrayal of common people without an ounce of romance in them, not the romantic creation of knightly figures. «I am a bad hand at depicting a hero properly so called, he told Morritt, «and have an unfortunate propensity for the dubious characters of borderers, buccaneers ngh land robbers, and all others of a Robin Hood description»
> ….The re y surprising thing about it is that, in spite of the distressful circumstances in which it was written, it is the most readable of all Scott's stories. Creatively, too, it is one of the peaks in the range of his achievement. «Nicol Jarvie' and «Andrew Fairservice' are inimitable; «Roy Roy' is realised, not romanticised; the story is admirable; and «Di Vernon' is Scott's first believable heroine».

But his «robbers» and «outlaws» of Robin Hood and Rob Roy's characters are truly «knightly figures» and Scott resorts to this metaphor to demonstrate the Church of Friendliness as Rule of Divine Natural Law, with all heavy criticisms and grave concerns on corruption of state and fanaticism of actual Christian communities.

His both favorite outlaws, Robin Hood (Locksley) and Rob Roy in all their actions refer to Honor of Conscience. They are men of strong sense of duty, like all Scott's knightly characters. Of course, it is not only outlaws, whom he demonstrated as manifestation of Church of Friendliness of Natural Law. But this is his artistic metaphor on theory of Divine Natural law in the conditions of society still steeped in ignorance and madness

of schizoid mentality — the friendly communities of free yeomen, as rebels against tyranny of corrupted state.

Walter Scott, «Rob Roy»:

> «And ance mair I say it, my conscience winna see this puir thoughtless lad ill-guided, and especially wi' that sort o' trade. I wad rather ye fell till't again, and fought it out like douce honest men.»
> «Your conscience, MacGregor!» said Rashleigh; «you forget how long you and I have known each other.» «Yes, my conscience,» reiterated Campbell, or MacGregor, or whatever was his name; «I hae such a thing about me, Maister Osbaldistone; and therein it may weel chance that I hae the better o' you. As to our knowledge of each other, — if ye ken what I am, ye ken what usage it was made me what I am; and, whatever you may think, I would not change states with the proudest of the oppressors that hae driven me to tak the heather-bush for a beild. What you are, Maister Rashleigh, and what excuse ye hae for being what you are, is between your ain heart and the lang day»

In Old Mortality it is Henry Morton who obtains that sensitive kind of conscience of Robin Hood and Rob Roy, and makes desperate endeavors to establish Rule of Natural Law, based on this strong sense of duty as Honor of Conscience. He becomes outlaw entering rebellion of Puritans and living and fighting with them in mountains. But finally his conscience forced him to abandon them because of their mad fanaticism. Anyway, his war waged to corrupted state by the sense of duty of his conscience remains always ongoing.

Walter Scott, «The Old Mortality»:

> «Henry Morton was one of those gifted characters, which possess a force of talent unsuspected by the owner himself. He had inherited from his father an undaunted courage, and a firm and uncompromising detestation of oppression, whether in politics or religion. But his enthusiasm was unsullied by fanatic zeal, and unleavened by the sourness of the puritanical spirit. From these his mind had been freed, partly by the active exertions of his own excellent understanding, partly by frequent and long visits at Major Bellenden's, where he had an opportunity of meeting with many guests whose conversation taught him, that goodness and worth were not limited to those of any single form of religious observance. The base parsimony of his uncle

had thrown many obstacles in the way of his education; but he had so far improved the opportunities which offered themselves, that his instructors as well as his friends were surprised at his progress under such disadvantages. Still, however, the current of his soul was frozen by a sense of dependence, of poverty, above all, of an imperfect and limited education. These feelings impressed him with a diffidence and reserve which effectually concealed from all but very intimate friends, the extent of talent and the firmness of character, which we have stated him to be possessed of.

…….And, indeed, in a time when justice is, in all its branches, so completely corrupted, I would rather lose my life by open military violence, than be conjured out of it by the hocus-pocus of some arbitrary lawyer, who lends the knowledge he has of the statutes made for our protection, to wrest them to our destruction.»

……«It is most infamous and intolerable oppression!» said Morton, half speaking to himself; «here is a poor peaceable fellow, whose only motive for joining the conventicle was a sense of filial piety, and he is chained up like a thief or murderer, and likely to die the death of one, but without the privilege of a formal trial, which our laws indulge to the worst malefactor! Even to witness such tyranny, and still more to suffer under it, is enough to make the blood of the tamest slave boil within him.»

…….On the other hand, the towns, the villages, the farm-houses, the properties of small heritors, sent forth numerous recruits to the presbyterian interest. These men had been the principal sufferers during the oppression of the time. Their minds were fretted, soured, and driven to desperation, by the various exactions and cruelties to which they had been subjected; and, although by no means united among themselves, either concerning the purpose of this formidable insurrection, or the means by which that purpose was to be obtained, most of them considered it as a door opened by Providence to obtain the liberty of conscience of which they had been long deprived, and to shake themselves free of a tyranny, directed both against body and soul.

…….«By what right is it, sir,» said he firmly, and without waiting till he was questioned, — «By what right is it that these soldiers have dragged me from my family, and put fetters on the limbs of a free man?» «By my commands,» answered Claverhouse; «and I now lay my commands on you to be silent and hear my questions.» «I will not,» replied Morton, in a determined tone, while his boldness seemed to electrify all around him. «I will know whether I am in lawful custody, and before a civil magistrate, ere the charter of my country shall be

forfeited in my person.» «A pretty springald this, upon my honour!» said Claverhouse. «Are you mad?» said Major Bellenden to his young friend. «For God's sake, Henry Morton,» he continued, in a tone between rebuke and entreaty, «remember you are speaking to one of his majesty's officers high in the service.» «It is for that very reason, sir,» returned Henry, firmly, «that I desire to know what right he has to detain me without a legal warrant. Were he a civil officer of the law I should know my duty was submission.»

…….«To reconcile your actions to your duty, and your duty to your conscience, is your business, Colonel Grahame, not mine,» said Morton, justly offended at being thus, in a manner, required to approve of the sentence under which he had so nearly suffered. «Nay, but stay an instant,» said Claverhouse; «Evandale insists that I have some wrongs to acquit myself of in your instance. I trust I shall always make some difference between a high-minded gentleman, who, though misguided, acts upon generous principles, and the crazy fanatical clowns yonder, with the bloodthirsty assassins who head them.

…….The letter to Major Bellenden was from Henry Morton. It was couched in the following language: «I have taken a step, my venerable friend, which, among many painful consequences, will, I am afraid, incur your very decided disapprobation. But I have taken my resolution in honour and good faith, and with the full approval of my own conscience. I can no longer submit to have my own rights and those of my fellow-subjects trampled upon, our freedom violated, our persons insulted, and our blood spilt, without just cause or legal trial. Providence, through the violence of the oppressors themselves, seems now to have opened a way of deliverance from this intolerable tyranny, and I do not hold him deserving of the name and rights of a freeman, who, thinking as I do, shall withold his arm from the cause of his country. But God, who knows my heart, be my witness, that I do not share the angry or violent passions of the oppressed and harassed sufferers with whom I am now acting. My most earnest and anxious desire is, to see this unnatural war brought to a speedy end, by the union of the good, wise, and moderate of all parties, and a peace restored, which, without injury to the King's constitutional rights, may substitute the authority of equal laws to that of military violence, and, permitting to all men to worship God according to their own consciences, may subdue fanatical enthusiasm by reason and mildness, instead of driving it to frenzy by persecution and intolerance

…..«To do so, my Lord Duke,» replied Morton, undauntedly, «were to acknowledge ourselves the rebels that our enemies term us. Our swords are drawn for recovery of a birthright wrested from us; your

> Grace's moderation and good sense has admitted the general justice of our demand, — a demand which would never have been listened to had it not been accompanied with the sound of the trumpet. We cannot, therefore, and dare not, lay down our arms, even on your Grace's assurance of indemnity, unless it were accompanied with some reasonable prospect of the redress of the wrongs which we complain of.»

It is obvious, that Old Holy Scriptures, though with great impact and service to civilization as Divine Natural Law, remained vulnerable because of their mythological language, opened to false interpretations. But now, with Discovery of Psychic energy as precise science, as laws of two energies of mind, the Divine Natural Law obtains firm ground.

To finish our short survey of Scott's best novel, we shall not to skip one of his splendid Holy Parables, scattered as jewels in his books. Whatever war and whatever fight between Christian Churches of Catholics and Puritans, they remains like Jews and noble Saladin (he describes him as Persian culture of Islam) — only errant men in search for truth. They are sometimes lost, but their longing for truth is sincere.

It is another case with Amorphous Serpents of Satan-Ego, equally despised by Puritans (Burley) and Catholics (Cleverhouse), for their loss of face of humanity, for dead conscience and treacherous character. Amorphous Serpents are always being punished to death in novels of Noble Knight Sir Walter Scott.

Walter Scott, «The Old Mortality»:

> «O, this precious Basil will turn cat in pan with any man!» replied Claverhouse. «He was displeased with the government, because they would not overturn in his favour a settlement of the late Earl of Torwood, by which his lordship gave his own estate to his own daughter; he was displeased with Lady Margaret, because she avowed no desire for his alliance, and with the pretty Edith, because she did not like his tall ungainly person. So he held a close correspondence with Burley, and raised his followers with the purpose of helping him, providing always he needed no help, that is, if you had beat us yesterday. And now the rascal pretends he was all the while proposing the King's service, and, for aught I know, the council will receive his

pretext for current coin, for he knows how to make friends among them — and a dozen scores of poor vagabond fanatics will be shot, or hanged, while this cunning scoundrel lies hid under the double cloak of loyalty, well-lined with the fox-fur of hypocrisy.»

….«Thou art deceived,» said Burley; «both are indeed in outer darkness, and strangers to the light, as he whose eyes have never been opened to the day. But this Basil Olifant is a Nabal, a Demas, a base churl whose wealth and power are at the disposal of him who can threaten to deprive him of them. He became a professor because he was deprived of these lands of Tillietudlem; he turned a papist to obtain possession of them; he called himself an Erastian, that he might not again lose them; and he will become what I list while I have in my power the document that may deprive him of them. These lands are a bit between his jaws and a hook in his nostrils, and the rein and the line are in my hands to guide them as I think meet; and his they shall therefore be, unless I had assurance of bestowing them on a sure and sincere friend.

…..At the same instant a shot from behind the hedge still more effectually avenged Lord Evandale, for the ball took place in the very midst of Basil Olifant's forehead, and stretched him lifeless on the ground. His followers, astonished at the execution done in so short a time, seemed rather disposed to stand inactive, when Burley, whose blood was up with the contest, exclaimed, «Down with the Midianites!» and attacked Halliday sword in hand. At this instant the clatter of horses' hoofs was heard, and a party of horse, rapidly advancing on the road from Glasgow, appeared on the fatal field. They were foreign dragoons, led by the Dutch commandant Wittenbold, accompanied by Morton and a civil magistrate».

CHAPTER 4. METAPHYSICS OF INTELLECT AND HOLY PARABLES ON MORTAL BATTLE BETWEEN GOOD AND EVIL BY WALTER SCOTT

1. EXCEPTIONAL DEFERENCE, PAID BY WALTER SCOTT TO RANK

Metaphysics of Intellect, dated from the Revelations of Axial Age, from Platonism and from Zoroastrism, from Hebrew Prophets and from Jesus and Fathers of Church, always knew that Good and Evil are Two positive real forces of human mind. Now, with Discovery of Psychic energy we can state the fact more accurately as Two Energies of Psychic energy — two Fields of Forces of Psychic Energies: spiritual energy of Intellect and material energy of physical control of Ego-system.

In this later statement the fact of existence of two antagonist energies as Good and Evil of human mind appears an apparent and precise fact. In interpretation of first primitive revelations of these two energies as Force of God and Force of Satan, which we cannot comprehend as facts of reality, the question remained much complicated. And still, even that primitive metaphor on Satan fighting the God's Spirit in human soul has been much more nearer to truth, than that of Darwinian paradigm, which had abolished all activity of consciousness as independent from biology energy.

According to Darwinian paradigm, the Good and the Evil do not exist, because there is no such thing as Psychic Energy. The mind of human, according to Social Darwinism, remains the mind of animal as an instrument of adaptation of biological body to the environment in order to biologically survive. It is obvious that such

interpretation of human's mind excludes consciousness as independent from body activity in search for truth, and both energies of mind: Spirit and Ego-system. The Darwinian paradigm ascertains and confirms the Nietzschean doctrine of mind as activity «Beyond Good and Evil».

Metaphysics of Intellect as philosophy of laws of natural energies brings back conception of mind as antagonism of two psychic energies: Good Spirit of intellect and Evil Ego-system of physical control.

This is what was one of central ideas of propagandist works of G. K. Chesterton.

Cecil Chesterton, «G.K. Chesterton, a criticism»:

> «In order to get over the obvious difficulties presented by the existence of unmistakable Evil, the New Theologians once more called pseudoscience to their aid. For the Devil they substituted «the Brute», which according to Tennyson was to be worked out as «Man» moved upwards. The evil in human nature was merely a fading trace of its animal origin, which would disappear altogether as the race approach its ultimate perfection.
> But during the contests which raged round the South African problem Mr. Chesterton had seen Evil face to face? And he felt it to be emphatically NOT the shadow where light should be» of Mr. Campbell, but rather the «darkness visible» of Milton. He had seen the dark features of the Asiatic adventures who had, as he believed, plotted a gigantic crime and set two simpler and braver peoples to kill each other for their profits, and they seemed to him the foul faces of Devils. Could the existence of these men be explained by saying they were undeveloped that the animal was still too strong in them? Surely it was obvious that they were very much further removed from the decent British soldiers, decent Boer farmers, whom they were sending to the slaughter. They were not relics of barbarism: they were the very latest product of elaborate civilization. The Enemy of Man was not it seemed the Brute, a thing ruder and more senseless than Man, but a thing infinitely subtler that Man — in a word, the Devil».

The Truth on Fact of existence of Two energies of Mind draws sharp line of demarcation between White colour of energy of Spirit and Black color of material energy of Ego-system; between Space of Intellect of scientific control and circles of violence-obedience

(sadomasochism) of material energy. Space of Intellect as Kingdom of Heaven of Deity is realm of Light and Grace, available for human race through their capacity to Thought (active intellect). The Grace of Space of Intellect exhibits itself in special order of energy of Spirit, as energy of great power, beauty, comfort, courage, stable balance, capacity to growth through scientific control, and capacity to fusion with Spirit of all people in Grace of Friendliness.

It is another case with material energy of Field of Ego-system. It is Black energy of physical control of sadomasochism, it is blind energy, deprived of intelligence and full of hatred to truth and conscience of divine energy of Spirit. It is feeble, painful insatiable, based on fear as «hunger of cyclic homeostasis», stupid and dead energy. There can be no greater and grosser error than that of Darwinism which had obliterated the borders between these two energies; for in that day the Divine Energy of Spirit was doomed to fall prey in cruel, immoral, treacherous hands of stupid and dead energy of physical control.

G.K. Chesterton, «Orthodoxy»:

> «It hates that combination of two colours which is the feeble expedient of the philosophers. It hates that evolution of black into white which is tantamount to a dirty grey. In fact, the whole theory of the Church might be symbolized in the statement that white is a colour: not merely the absence of a colour. All that I am urging here can be expressed by saying that Christianity sought in most of these cases to keep two colours co-existent but pure».

H. Pearson in his «Life of Walter Scott» calls this distinct feeling of line of demarcation between Space of Intellect of energy of Spirit and material energy of physical control of Ego-system — as «romantic feeling». If this means the sentiment of Heroism, Courage, Inspiration. Vigor which are really inherent to Space of Intellect of energy of Spirit than H. Pearson had hit the nail in the head. That «exceptional deference» paid by Walter Scott to Rank could not be anything but understanding of exceptional importance of line of demarcation between Space of Intellect

of energy of Spirit and Field of Ego-system of physical control of material energy.

This is why H. Pearson makes such ample reservations when observing the homage Scott had paid to the distinction between noble men and dishonest men. He was not snob, he says; he could teach democracy to modern socialists. Certainly, because this selectiveness in choosing friends means equality of people of all social layers, but sharp line of demarcation between «characters» of people: honest people grant the grace of their friendliness only to honest people, whatever place on social ladder they occupy from the kings to the servants and slaves. This was «Findings» of Maslow's research on healthy people — capacity to exclusive friendliness on the one side, democracy in respect to social ladder, and exclusive selectiveness of characters on the other side

H. Pearson, «Life of Walter Scott»:

> «The chivalric dreams of his youth, nourished by the stories of the Border barons which he had heard in his childhood, stayed with him to the end, and resulted in the exceptional deference he paid to rank. His attitude to the aristocracy of the age was roughly the same as the modem attitude to the bureaucracy. In his day the ruling class existed more or less by descent, whereas now it is largely recruited by ascent; and the main difference between the two viewpoints is that he had a romantic respect for tradition while the modem world has a realistic respect for tyranny. There was nothing in him of the snob; that is, one who apes gentility and pretends to a nodding acquaintance with half the peerage. He paid far more respect to a poor Scottish chieftain than to a modern English lord. He loved, not the title, but its historic associations. He was proud of his family, and thought nothing of his fame as a writer compared with his place as the cadet of Harden and clansman of Buccleuch. He and his family always kept Christmas with the immediate head of his race, Scott of Harden, in acknowledgment of his vassalage. This was all part of the romantic feeling which inspired his poems and novels. But he could have given lessons in democracy to a modern socialist. He never felt that, as a man, he was essentially superior to any living creature, or that he was essentially inferior to anyone. He treated his own servants like his blood relations and talked to them as equals; and though he shared Dr Johnson's belief in the distinctions of society, and gave formal

> deference in speech and writing to those who were above him in rank, he held strong views on such as were unworthy of their order. ' So much for living with toad-eaters and parasites in the uninterrupted exercise of every whim that comes uppermost, till the slightest contradiction becomes an inexpiable crime in those around him.» Scott wrote that of the first Lord Panmure, but it illustrates his feeling about peers who did not know their place and hangers-on who had no self-respect. In short he was willing to honour those who stood above him in the social world, just as he honoured those who, in his opinion, stood above him in the literary world. It was part of his romance and of his humility. But he knew that the sterling qualities in man were not to be found in one class, nor only among those known to fame».

Thus, «exceptional deference», paid by Walter Scott to rank, appears in his novels as Parable on noble knights, the inhabitants of Kingdom of Heaven of Space of Intellect, who are fighting for Honour of Conscience of Energy of Spirit; and dishonest Satan-Ego of Amorphous Serpents of material energy of physical control, who don't know what is Honor of Conscience, what is Light of Truth, what is Grace of Friendliness, what is power of scientific control of Divine Space of Intellect. And this is why Walter Scott always remained favorite writer of G/K/ Chesterton.

2. HOLY PARABLE ON NOBLE KNIGHTS OF KINGDOM OF HEAVEN AND DISHONEST SATANS OF MATERIAL WORLD IN «IVANHOE» BY WALTER SCOTT

Pearson remarks in his biography of Walter Scott that it is mostly the novel «Ivanhoe» on which rested the fame of Walter Scott. And, he continues, to this unfortunate fact Walter Scott owes his faded away glory as big writer. The thing is Pearson considers Ivanhoe as not serious work of Walter Scott, some boyish fighting story with many others critics.

JOSEPH E. DUNCAN The Anti-Romantic in Ivanhoe (1955)

> «While the novel's juvenile and romantic qualities probably have been responsible for much of its appeal to successive generations of readers

> and, more recently, to moviegoers, the basic point of view in Ivanhoe is neither juvenile nor romantic, but thoughtful, mature, and in a sense anti-romantic. The novel presents a vivid, colorful picture of the 'fighting time', but it does not glorify the fighters».

In my view, the high fame and reputation of Scott's Ivanhoe is well deserved, because it is not only nothing to do with romance, but moreover, it is not novel, it is mystery in the sense of mysteries of G.K. Chesterton. The personages of the story are only artistic device to express in Parable the War between Kingdom of Heaven of Energy of Spirit (Noble Saxon Nights) and dishonesty of physical control of material energy (Norman conquer, meanest Prince John and his meanest knights).

Cecil Chesterton, «G.K. Chesterton, a criticism»:

> «We have more than once had occasion to remark that the key to nearly all Mr. Chesterton's merits and defects is to be found in the combative and propagandist impulse which is at the back of nearly all his works. He has been throughout not an artist seeking for the most perfect instrument of self-expression, but a soldier seeking the most effective engine of destruction. He tried to preach his crusade in verse: he tried to preach it in prose. In the „Napoleon of Notting Hill" he tried to use for the same purpose the very old method of parable and fable. Mr. Chesterton's tales show life as an interplay of spiritual forces transcending humanity. Of which the human characters are merely the embodiments. They are not novels, but mysteries — stories in which life is shown as a conflict of spiritual forces».

Thus, fight between wicked Prince John and Noble Cedric Saxon is only Parable on eternal fight between Kingdom of Heaven and Satan as king of the earth.

The Norman Conquest serves to Walter Scott's purpose as Metaphor of conquest of the earth by power of Satan — the earth, which being created by God belongs to the God. He chooses the age of sons of Henry the Second, — Richard Lionheart and Prince John — to demonstrate his idea of battle Noble Knights of Energy of Spirit and wicked, mean, base physical control of material energy of Prince John.

Walter Scoot, «Ivanhoe»:

> «It is grievous to think that those valiant barons, to whose stand against the crown the liberties of England were indebted for their existence, should themselves have been such dreadful oppressors, and capable of excesses contrary not only to the laws of England, but to those of nature and humanity. But, alas! we have only to extract from the industrious Henry one of those numerous passages which he has collected from contemporary historians, to prove that fiction itself can hardly reach the dark reality of the horrors of the period. The description given by the author of the Saxon Chronicle of the cruelties exercised in the reign of King Stephen by the great barons and lords of castles, who were all Normans, affords a strong proof of the excesses of which they were capable when their passions were inflamed. «They grievously oppressed the poor people by building castles; and when they were built, they filled them with wicked men, or rather devils, who seized both men and women who they imagined had any money, threw them into prison, and put them to more cruel tortures than the martyrs ever endured. They suffocated some in mud, and suspended others by the feet, or the head, or the thumbs, kindling fires below them. They squeezed the heads of some with knotted cords till they pierced their brains, while they threw others into dungeons swarming with serpents, snakes, and toads.»
> …indubitable and most remarkable testimony to the existence of that disgraceful license by which that age was stained. It was a matter of public knowledge, they said, that after the conquest of King William, his Norman followers, elated by so great a victory, acknowledged no law but their own wicked pleasure, and not only despoiled the conquered Saxons of their lands and their goods, but invaded the honour of their wives and of their daughters with the most unbridled license; and hence it was then common for matrons and maidens of noble families to assume the veil, and take shelter in convents, not as called thither by the vocation of God, but solely to preserve their honour from the unbridled wickedness of man».

The perfect pattern of material energy as Satan-Ego of Amorphous Serpent — Dead Thought, Dead Conscience, Dead Friendliness — is set forth in image of Prince John as opposed to the image of his noble brother Richard Lionheart, the friend of noble Saxon knights in novel of Scott.

Prince John on the contrary is depicted as enemy of both: off his treacherously deserted brother and his Saxon friends. Prince John is Evil energy, he is material energy of Dead Thought, dead

Conscience and dead Friendliness. He is treacherous with everyone, with father and brother and his chivalry, who gradually leave him. And his is coward, who is scared to death by news on return of his betrayed brother Richard Lionheart.

Fear as mechanism of physical control in compliance to bigger force, as mechanism of opportunism of Superior Ego-protection of Satans, displayed thus as essential feature of character of Satan-Ego, and is contrasted to the Noble Courage and Valor of chivalric characters of energy of Spirit.

It is manifestation of fear for life of material energy which Walter Scott describes as cowardice of Satan-Ego. On the contrary, the calm indifference to the earthly life founded by Jesus' Kingdom of Heaven, and fear to be deprived of virtue of pure conscience distinguishes true Christian knights — the Saxon chivalry and Robin Hood in Scott's novel. The Honor of Conscience as object of scientific control of energy of Spirit is stable absolute ethics of Men of Space of Intellect, of Jesus' Kingdom of Heaven. Amorphous Serpents of Satan-Ego are destitute either of ethics or of courage to defend their honor of conscience due to mechanisms of material energy. One need to adopt scientific control in Space of Intellect, or true faith in ages of Christian Church, to obtain powerful energy of Spirit. Satan-Ego of material energy has nothing to do with Space of Intellect, with energy of Spirit and with Grace of that Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

> «Of Prince John thou thinkest as I do — that he is too weak to be a determined monarch, too tyrannical to be an easy monarch, too insolent and presumptuous to be a popular monarch, and too fickle and timid to be long a monarch of any kind. But he is a monarch by whom Fitzurse and De Bracy hope to rise and thrive; and therefore you aid him with your policy, and I with the lances of my Free Companions.»
>
> ...«Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow.

….«Like a true knight!» repeated Fitzurse, looking after him; «like a fool, I should say, or like a child, who will leave the most serious and needful occupation to chase the down of the thistle that drives past him. But it is with such tools that I must work — and for whose advantage? For that of a Prince as unwise as he is profligate, and as likely to be an ungrateful master as he has already proved a rebellious son and an unnatural brother.

…«It will be in vain,» said Prince John, pacing the apartment with disordered steps, and expressing himself with an agitation to which the wine he had drunk partly contributed — «it will be in vain; they have seen the handwriting on the wall — they have marked the paw of the lion in the sand — they have heard his approaching roar shake the wood; nothing will reanimate their courage.» «Would to God,» said Fitzurse to De Bracy, «that aught could reanimate his own! His brother's very name is an ague to him. Unhappy are the counsellors of a prince who wants fortitude and perseverance alike in good and in evil!»

Walter Scott, «Ivanhoe»:

«Ay, but,» answered Prior Aymer, «every land has its own manners and fashions; and, besides that beating this fellow could procure us no information respecting the road to Cedric's house, it would have been sure to have established a quarrel betwixt you and him had we found our way thither. Remember what I told you: this wealthy franklin is proud, fierce, jealous, and irritable, a withstander of the nobility, and even of his neighbours, Reginald Front-de-Bœuf and Philip Malvoisin, who are no babes to strive with. He stands up so sternly for the privileges of his race, and is so proud of his uninterrupted descent from Hereward, a renowned champion of the Heptarchy, that he is universally called Cedric the Saxon; and makes a boast of his belonging to a people from whom many others endeavour to hide their descent, lest they should encounter a share of the vœ victis, or severities imposed upon the vanquished.» Cedric the Saxon, if offended — and he is noway slack in taking offence — is a man who, without respect to your knighthood, my high office, or the sanctity of either, would clear his house of us, and send us to lodge with the larks, though the hour were midnight. And be careful how you look on Rowena, whom he cherishes with the most jealous care; an he take the least alarm in that quarter we are but lost men.

…..At length he spoke, in a voice half-choked with passion; and, addressing himself to Prince John as the head and front of the offence which he had received, «Whatever,» he said, «have been the follies and

> vices of our race, a Saxon would have been held nidering2 (the most emphatic term for abject worthlessness) who should in his own hall, and while his own wine-cup passed, have treated, or suffered to be treated, an unoffending guest as your Highness has this day beheld me used; and whatever was the misfortune of our fathers on the field of Hastings, those may at least be silent (here he looked at Front-de-Bœuf and the Templar) who have within these few hours once and again lost saddle and stirrup before the lance of a Saxon.» «By my faith, a bitingjest!» said Prince John. «How like you it, sirs? Our Saxon subjects rise in spirit and courage, become shrewd in wit and bold in bearing, in these unsettled times. What say ye, my lords? By this good light, I hold it best to take our galleys and return to Normandy in time.» «For fear of the Saxons?» said De Bracy, laughing. «We should need no weapon but our hunting spears to bring these boars to bay.»

Yet I will name a Norman — the first in arms and in place — the best and the noblest of his race. — said Cedric — And the lips that shall refuse to pledge me to his well-earned fame, I term false and dishonoured, and will so maintain them with my life. I quaff this goblet to the health of Richard the Lion-hearted!» Prince John, who had expected that his own name would have closed the Saxon's speech, started when that of his injured brother was so unexpectedly introduced.

Having enjoyed his triumph for about a minute, Cedric said to his companion, «Up, noble Athelstane! we have remained here long enough, since we have requited the hospitable courtesy of Prince John's banquet. Those who wish to know further of our rude Saxon manners must henceforth seek us in the homes of our fathers, since we have seen enough of royal banquets and enough of Norman courtesy.» So saying, he arose and left the banqueting-room, followed by Athelstane, and by several other guests, who, partaking of the Saxon lineage, held themselves insulted by the sarcasms of Prince John and his courtiers. «By the bones of St. Thomas,» said Prince John, as they retreated, «the Saxon churls have borne off the best of the day, and have retreated with triumph!»

The unfolding canvas of the novel displays thus the war between the Good side of Noble Saxons and their friend Richard,

betrayed by his brother; and the Evil side of base, wicked Normans conquerors and their leader Prince John. Normans are lawless bullies, rapists and dishonest thieves, kidnapping women and honest men, extorting money from merchants, violating all principles of ethics. Conversely, Saxons, all of them, from Robin Hood's yeomen to leader Noble Cedric are referred to as virtuous, conscientious, with strong sense of duty and adamant morality, courageous and always ready to run any risk to protect Truth (Justice), Conscience and Friendliness — in other words with honour of honest men of energy of Spirit.

Walter Scott, «Ivanhoe»:

> «Cedric no sooner saw the turrets of Front-de-Bœuf's castle raise their grey and moss-grown battlements, than he instantly augured more truly concerning the cause of his misfortune.
> Tell me, dogs, is it my life or my wealth that your master aims at? Is it too much that two Saxons, myself and the noble Athelstane, should hold land in the country which was once the patrimony of our race? Put us, then, to death, and complete your tyranny by taking our lives, as you began with our liberties. If the Saxon Cedric cannot rescue England, he is willing to die for her. Tell your tyrannical master, I do only beseech him to dismiss the Lady Rowena in honour and safety. She is a woman, and he need not dread her; and with us will die all who dare fight in her cause.
> «Yes,» said Cedric, half speaking to himself and half addressing himself to Athelstane, «it was in this very hall that my [grand-] father feasted with Torquil Wolfganger, when he entertained the valiant and unfortunate Harold, then advancing against the Norwegians, who had united themselves to the rebel Tosti. It was in this hall that Harold returned the magnanimous answer to the ambassador of his rebel brother. Oft have I heard my father kindle as he told the tale. The envoy of Tosti was admitted, when this ample room could scarce contain the crowd of noble Saxon leaders who were quaffing the bloodred wine around their monarch.»
> It was then that the distant towers of York and the bloody streams of the Derwent3 beheld that direful conflict, in which, after displaying the most undaunted valour, the King of Norway and Tosti both fell, with ten thousand of their bravest followers. Who would have thought that, upon the proud day when this battle was won, the very gale which waved the Saxon banners in triumph was filling the Norman

> sails, and impelling them to the fatal shores of Sussex? Who would have thought that Harold, within a few brief days, would himself possess no more of his kingdom than the share which he allotted in his wrath to the Norwegian invader? Who would have thought that you, noble Athelstane — that you, descended of Harold's blood, and that I, whose father was not the worst defender of the Saxon crown, should be prisoners to a vile Norman, in the very hall in which our ancestors held such high festival?»
>
> The persons who attended on the feast were masked and cloaked. «What mummery is this?» said Cedric; «think you that we are ignorant whose prisoners we are, when we are in the castle of your master? Tell him,» he continued, willing to use this opportunity to open a negotiation for his freedom — «tell your master, Reginald Front-de-Bœuf, that we know no reason he can have for withholding our liberty, excepting his unlawful desire to enrich himself at our expense. Tell him that we yield to his rapacity, as in similar circumstances we should do to that of a literal robber. Let him name the ransom at which he rates our liberty, and it shall be paid, providing the exaction is suited to our means.» The sewer made no answer, but bowed his head.
>
> «And tell Sir Reginald Front-de-Bœuf,» said Athelstane, «that I send him my mortal defiance, and challenge him to combat with me, on foot or horseback, at any secure place, within eight days after our liberation; which, if he be a true knight, he will not, under these circumstances, venture to refuse or to delay.»

Of course, historical course of events must have been for more complicated. But as metaphor on essential gist of world historical process — the war between energy of Spirit and physical control of material energy — the plot of novel is excellent and perfect reality.

Kingdom of heaven of energy of Spirit is Grace and Grander. And image of Cedric, as noble virtuous man striving to reconstruct Noble Kingdom of Saxons to champion them from devilish conquerors is perfect metaphor thus of Kingdom of heaven and of its majesty as Honor of Truth, Conscience and Friendliness.

Walter Scott achieves his goal in image of Noble Saxon Cedric: his figure is figure of great man, fearless in protection of downtrodden Saxons, stern in adherence to justice and honor of noble man, exacting like a priest in strong sense of duty, and

tirelessly fighting for recrudescence of Noble Saxon Kingdom. Besides, like true Saint he is deprived of «the slightest shade of selfishness» in his generous service to justice. Surrounded by figures of royal Saxon descendent — noble Athelstane and Lady Rowena — he did his best to constitute Saxon throne for them, absolutely destitute from ambitions of vainglory. He is knight of Christian Church Militant, and not soldier of stupid vainglory. Royalty of Rowana's and Athelstane are brought into play only to underscore the majesty of their spiritual pureness and holiness of their detest to ambitions of vainglory. All of them hates thrones as political power to dominate others. In description of chivalric characters Walter Scott did not made any distinction between males and females, — his Lady Rowena and Jewess Rebecca are as noble and as strong as Cedric and Ivanhoe. All his virtuous female characters are characters of Honor of Conscience in Space of Intellect — the road of angels, deprived of gender.

Walter Scott, «Ivanhoe»:

> «On this subject Cedric was all animation. The restoration of the independence of his race was the idol of his heart, to which he had willingly sacrificed domestic happiness and the interests of his own son. But, in order to achieve this great revolution in favour of the native English, it was necessary that they should be united among themselves, and act under an acknowledged head. The necessity of choosing their chief from the Saxon blood-royal was not only evident in itself, but had been made a solemn condition by those whom Cedric had entrusted with his secret plans and hopes. Athelstane had this quality at least; and though he had few mental accomplishments or talents to recommend him as a leader, he had still a goodly person, was no coward, had been accustomed to martial exercises, and seemed willing to defer to the advice of counsellors more wise than himself. Above all, he was known to be liberal and hospitable, and believed to be good-natured. But whatever pretensions Athelstane had to be considered as head of the Saxon confederacy, many of that nation were disposed to prefer to his the title of the Lady Rowena, who drew her descent from Alfred, and whose father having been a chief renowned for wisdom, courage, and generosity, his memory was highly honoured by his oppressed countrymen. It would have been no difficult thing for Cedric, had he been so disposed,

to have placed himself at the head of a third party, as formidable at least as any of the others. To counterbalance their royal descent, he had courage, activity, energy, and, above all, that devoted attachment to the cause which had procured him the epithet of THE SAXON, and his birth was inferior to none, excepting only that of Athelstane and his ward. These qualities, however, were unalloyed by the slightest shade of selfishness; and, instead of dividing yet further his weakened nation by forming a faction of his own, it was a leading part of Cedric's plan to extinguish that which already existed by promoting a marriage betwixt Rowena and Athelstane».

Walter Scott, «Ivanhoe»:

«Cedric, to whom the name of Alfred was as that of a deity, had treated the sole remaining scion of that great monarch with a degree of observance such as, perhaps, was in those days scarce paid to an acknowledged princess. Rowena's will had been in almost all cases a law to his household; and Cedric himself, as if determined that her sovereignty should be fully acknowledged within that little circle at least, seemed to take a pride in acting as the first of her subjects. Thus trained in the exercise not only of free will but despotic authority, Rowena was, by her previous education, disposed both to resist and to resent any attempt to control her affections, or dispose of her hand contrary to her inclinations, and to assert her independence in a case in which even those females who have been trained up to obedience and subjection are not infrequently apt to dispute the authority of guardians and parents. The opinions which she felt strongly she avowed boldly; and Cedric, who could not free himself from his habitual deference to her opinions, felt totally at a loss how to enforce his authority of guardian. It was in vain that he attempted to dazzle her with the prospect of a visionary throne. Rowena, who possessed strong sense, neither considered his plan as practicable nor as desirable, so far as she was concerned, could it have been achieved»
Walter Scott, «Ivanhoe»:
«The Lady Rowena,» answered Athelstane, with the most steady countenance, «is my affianced bride. I will be drawn by wild horses before I consent to part with her. The slave Wamba has this day saved the life of my father Cedric. I will lose mine ere a hair of his head be injured.» «Thy affianced bride! The Lady Rowena the affianced bride of a vassal like thee!» said De Bracy. «Saxon, thou dreamest that the days of thy seven kingdoms are returned again. I tell thee, the princes of the house of Anjou confer not their wards on men of such lineage as thine.»

> «My lineage, proud Norman,» replied Athelstane, «is drawn from a source more pure and ancient than that of a beggarly Frenchman, whose living is won by selling the blood of the thieves whom he assembles under his paltry standard. Kings were my ancestors, strong in war and wise in council, who every day feasted in their hall more hundreds than thou canst number individual followers; whose names have been sung by minstrels, and their laws recorded by Witenagemotes; whose bones were interred amid the prayers of saints, and over whose tombs minsters have been builded.» «Thou hast it, De Bracy,» said Front-de-Bœuf, well pleased with the rebuff which his companion had received; «the Saxon hath hit thee fairly.»

3. THE NECESSITY OF THE WAR TO THE DEATH WITH MATERIAL ENERGY OF PHYSICAL CONTROL

This is the only conditions which secures salvation of people from destruction of material energy, operating within and outside them. To provide sharp line of demarcation between Space of Intellect of energy of Spirit and Field of Ego-system of dead material energy of physical control. Thus, both energies are present before the eyes of men, the white color of sane energy and the black color of insane energy — both are apparent. Now, within framework of Darwinian paradigm, this is not the case. On the contrary, both energies are smashed into «dirty grey» as Chesterton justly reports, and thus weapons of sane energy to discern and purge off insane energy of Field of Ego-system are lost.

To switch on, to enable Scientific control of energy of Spirit to fight his disease as material energy, we need this clear knowledge of two antagonist energies in our mind. And we have this knowledge the energy of Spirit starts acting. First of all, positive energy of Love as gravitation between poles of Intellect of Field of Intellect (thirst for knowledge) turns into the Hate to the material energy — to Ego-system of others as well as in themselves. To acquire some amount of negative emotions, amount of hate is absolutely necessary to wage the war to the material energy of human mind. And to achieve this result we

must have knowledge on two energies and antagonism between them. This is why Holy Parable of Scott's novels is so important for health of energy of Spirit.

E. Renan, «Life of Jesus»:

> «Flagellants were the precursors of the Reformation, by depriving the official clergy of the monopoly of the sacraments and of absolution. The general tone of sermons of John the Baptist was severe and stern. The expressions with which he assailed his opponents appear to have been most His preaching was one harsh continuous invective. It is probable that he did not remain a stranger to politics. Josephus, who, through his teacher Banou, was brought into almost direct contact with John, cautiously suggests as much; and the catastrophe which put an end to John's life seems to imply it. ……A hatred, which death alone could satisfy, was the consequence of these controversies. John the Baptist had already provoked enmities of the same character. But the aristo crats of Jerusalem, who despised him, had permitted simple folk to take him for a prophet. In this case however the war was to the death. A new spirit had appeared in the world, making all that had come before it crumble to decay».

The energy of Spirit is energy of peace provided that it is sane community of healthy energy of Spirit. In this circumstances almost spontaneously arises Church of friendliness, for energy of Spirit is blessed with fusion in compassion, sincerity and respect to each other. But in other cases, when half of community is diseased with material energy, or even worse, when Satan-Ego of Amorphous Serpents is in power of states like today, like in days of Jesus (Prince of this world is judged and will be cast out) — then to wage them a war is a holy duty of every sane person. And this is the war to the death — to the absolute victory of sane energy of spirit. Milgram-Ego and Hubris-Ego are available for therapy and willing to be cured. Satan-Ego should be prevented as prophylaxis by proper education, or, if it is too late — be boycotted from all contacts with sane people. Then, society can continue to live its peaceful life, having secure itself from attacks and treacherous perversions of Satan-Ego.

Sometimes this war to the death is confused with fanaticism as idolatry to the letter of Scriptures. We shall not confuse the resolute willpower of sane people to fight battle with corruption of material energy to the end with fanaticism of primitive champions of energy of spirit as idolatry of old scriptures.

Our method is scientific control — we shall respect and admire Old Scriptures, but we shall abide with scientific method in search for truth, and substitute the old mythology on scientific language of Discovery of Psychic energy. Then the holy war waged to material energy is invulnerable — scientific control will prove its effectiveness.

But comprehension of necessity to fight the battle to the end has nothing to do with fanaticism. This necessitates from causations of inherent antagonism between energy of Spirit and Satan-Ego. We cannot serve simultaneously to Lord and Satan. We have to make our choice and fight the battle to the end.

This is why The Great War of Church Militant of Fathers with German Emperors has so enormous importance in achievements of our civilization. And this is why, later Spirit which again aroused from Scripture as Spirit of Puritans has saved our civilization second time, — in Cromwell's Revolution, In French and in American Revolutions, in Tolstoy's Protestantism and its influence on Russian revolution.

And in course of events described by Walter Scott in «The Old Mortality».

Walter Scott, «The Old Mortality»:

> «It is most infamous and intolerable oppression!» said Morton, half speaking to himself; «here is a poor peaceable fellow, whose only motive for joining the conventicle was a sense of filial piety, and he is chained up like a thief or murderer, and likely to die the death of one, but without the privilege of a formal trial, which our laws indulge to the worst malefactor! Even to witness such tyranny, and still more to suffer under it, is enough to make the blood of the tamest slave boil within him.»
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> ….«Woe, woe, and a threefold woe unto you, ye bloody and violent persecutors!» exclaimed the Reverend Gabriel Kettledrummle — «Woe,

and threefold woe unto you, even to the breaking of seals, the blowing of trumpets, and the pouring forth of vials!» «Ay — ay — a black cast to a' their ill-fa'ur'd faces, and the outside o' the loof to them at the last day!» echoed the shrill counter-tenor of Mause, falling in like the second part of a catch. «I tell you,» continued the divine, «that your rankings and your ridings — your neighings and your prancings — your bloody, barbarous, and inhuman cruelties — your benumbing, deadening, and debauching the conscience of poor creatures by oaths, soul-damning and self-contradictory, have arisen from earth to Heaven like a foul and hideous outcry of perjury for hastening the wrath to come

.....«Return to them that sent thee,» said the insurgent leader, «and tell them that we are this day in arms for a broken Covenant and a persecuted Kirk; tell them that we renounce the licentious and perjured Charles Stewart, whom you call king, even as he renounced the Covenant, after having once and again sworn to prosecute to the utmost of his power all the ends thereof, really, constantly, and sincerely, all the days of his life, having no enemies but the enemies of the Covenant, and no friends but its friends. Whereas, far from keeping the oath he had called God and angels to witness, his first step, after his incoming into these kingdoms, was the fearful grasping at the prerogative of the Almighty, by that hideous Act of Supremacy, together with his expulsing, without summons, libel, or process of law, hundreds of famous faithful preachers, thereby wringing the bread of life out of the mouth of hungry, poor creatures, and forcibly cramming their throats with the lifeless, saltless, foisonless, lukewarm drammock of the fourteen false prelates, and their sycophantic, formal, carnal, scandalous creature-curates.»

...His text was from the forty-ninth chapter of Isaiah, «Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. «And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.» The discourse which he pronounced upon this subject was divided into fifteen heads, each of which was garnished with seven uses of application, two of consolation, two of terror, two declaring the causes of backsliding and of wrath, and one announcing the promised and expected deliverance. He next handled very pithily the doctrine of defensive arms and of resistance to Charles II., observing, that, instead of a nursing father to the Kirk, that monarch had been a nursing father

to none but his own bastards. He went at some length through the life and conversation of that joyous prince, few parts of which, it must be owned, were qualified to stand the rough handling of so uncourtly an orator, who conferred on him the hard names of Jeroboam, Omri, Ahab, Shallum, Pekah, and every other evil monarch recorded in the Chronicles, and concluded with a round application of the Scripture, «Tophet is ordained of old; yea, for the King it is provided: he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it.»

the language of Scripture, which, in their mouths, was sometimes degraded by misapplication, gave, in Macbriar's exhortation, a rich and solemn effect, like that which is produced by the beams of the sun streaming through the storied representation of saints and martyrs on the Gothic window of some ancient cathedral.

«Your garments are dyed — but not with the juice of the wine-press; your swords are filled with blood,» he exclaimed, «but not with the blood of goats or lambs; the dust of the desert on which ye stand is made fat with gore, but not with the blood of bullocks, for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. These were not the firstlings of the flock, the small cattle of burnt-offerings, whose bodies lie like dung on the ploughed field of the husbandman; this is not the savour of myrrh, of frankincense, or of sweet herbs, that is steaming in your nostrils; but these bloody trunks are the carcasses of those who held the bow and the lance, who were cruel and would show no mercy, whose voice roared like the sea, who rode upon horses, every man in array as if to battle — they are the carcasses even of the mighty men of war that came against Jacob in the day of his deliverance, and the smoke is that of the devouring fires that have consumed them. And those wild hills that surround you are not a sanctuary planked with cedar and plated with silver; nor are ye ministering priests at the altar, with censers and with torches; but ye hold in your hands the sword, and the bow, and the weapons of death. And yet verily, I say unto you, that not when the ancient Temple was in its first glory was there offered sacrifice more acceptable than that which you have this day presented, giving to the slaughter the tyrant and the oppressor, with the rocks for your altars, and the sky for your vaulted sanctuary, and your own good swords for the instruments of sacrifice. Leave not, therefore, the plough in the furrow — turn not back from the path in which you have entered like the famous worthies of old, whom God raised up for the glorifying of his name and the deliverance of his afflicted people — halt not in the race you are running, lest the latter end should be worse than

the beginning. Wherefore, set up a standard in the land; blow a trumpet upon the mountains;

«Well is he this day that shall barter his house for a helmet, and sell his garment for a sword, and cast in his lot with the children of the Covenant, even to the fulfilling of the promise; and woe, woe unto him who, for carnal ends and self-seeking, shall withhold himself from the great work, for the curse shall abide with him, even the bitter curse of Meroz, because he came not to the help of the Lord against the mighty. Up, then, and be doing; the blood of martyrs, reeking upon scaffolds, is crying for vengeance; the bones of saints, which lie whitening in the highways, are pleading for retribution; the groans of innocent captives from desolate isles of the sea, and from the dungeons of the tyrants' high places, cry for deliverance; the prayers of persecuted Christians, sheltering themselves in dens and deserts from the sword of their persecutors, famished with hunger, starving with cold, lacking fire, food, shelter, and clothing, because they serve God rather than man — all are with you, pleading, watching, knocking, storming the gates of heaven in your behalf. Heaven itself shall fight for you, as the stars in their courses fought against Sisera. Then whoso will deserve immortal fame in this world, and eternal happiness in that which is to come, let them enter into God's service, and take arles at the hand of his servant, — a blessing, namely, upon him and his household, and his children, to the ninth generation, even the blessing of the promise, for ever and ever! Amen.» The eloquence of the preacher was rewarded by the deep hum of stern approbation which resounded through the armed assemblage at the conclusion of an exhortation, so well suited to that which they had done, and that which remained for them to do. The wounded forgot their pain, the faint and hungry their fatigues and privations, as they listened to doctrines which elevated them alike above the wants and calamities of the world, and identified their cause with that of the Deity.

And whatever may be thought of the extravagance or narrow-minded bigotry of many of their tenets, it is impossible to deny the praise of devoted courage to a few hundred peasants, who, without leaders, without money, without magazines, without any fixed plan of action, and almost without arms, borne out only by their innate zeal, and a detestation of the oppression of their rulers, ventured to declare open war against an established government, supported by a regular army and the whole force of three kingdoms»

CHAPTER 5. PARABLE OF CONFESSION OF ULRICA

1. JUDAISM AS INTEGRAL PART OF METAPHYSICS OF INTELLECT, THE TRUE DEITY OF ALL CULTURES

Every person and every nation have access in Space of Intellect being possessor of Divine Energy of Spirit. Yet, as Axial Age shows, not every nation took part in First Revelation, given to few people. And those nations, as we know, has been divided on True Religion of Metaphysics of Intellect on the one side and False idealism (Romance) of Hubris-Ego (fictitious intellect), like Zoroasrizm, Judaism, Greek Platonism versus Greek mythology and so on.

Walter Scott with this respect follows attitude of Ernest Renan: both of them recognize one Deity of Metaphysics of Intellect, as we have seen, and thus classify as true religion all moral religions of Axial Age in that righteous metaphysical side of them. Scott, for example is as well ready to recognize Catholics and Puritans as Judaism and Persian Islam of Saladin in so far as those religions strive to find Truth on Laws of Psychic Energy, that is to say antagonism between black and white energies of psyche.

Walter Scott, «Ivanhoe»:

> «Nay,» answered Rebecca, «I will but pray of thee to believe henceforward that a Jew may do good service to a Christian, without desiring other guerdon than the blessing of the Great Father who made both Jew and Gentile.» «It were sin to doubt it, maiden,» replied Ivanhoe; «and I repose myself on thy skill without further scruple or question, well trusting you will enable me to bear my corslet on the eighth day.
> …There was therefore no hope but in passive fortitude, and in that strong reliance on Heaven natural to great and generous characters.

> Rebecca, however erroneously taught to interpret the promises of Scripture to the chosen people of Heaven, did not err in supposing the present to be their hour of trial, or in trusting that the children of Zion would be one day called in with the fulness of the Gentiles».

Thus Walter Scott readily admits two figures of Judaism — Isaak and his daughter Rebecca — in Kingdom of Heaven of Space of Intellect in his mystery, that is to say in party of Saxon Noble Knights. For from first chapters Ivanhoe and Rebecca are tied with bonds of most noble friendship. This is, no doubt, friendship of two knights, equally integral to Space of Intellect of Honor of Conscience. And like any Noble Knight both of them are always ready to risk their lives to save each other's Honor.

Walter Scott, «Ivanhoe»:

> «The beautiful Rebecca had been heedfully brought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged, and enlarged, in the course of a progress beyond her years, her sex, and even the age in which she lived. Her knowledge of medicine and of the healing art had been acquired under an aged Jewess, the daughter of one of their most celebrated doctors, who loved Rebecca as her own child, and was believed to have communicated to her secrets which had been left to herself by her sage father at the same time, and under the same circumstances. The fate of Miriam had indeed been to fall a sacrifice to the fanaticism of the times; but her secrets had survived in her apt pupil. Rebecca, thus endowed with knowledge as with beauty, was universally revered and admired by her own tribe, who almost regarded her as one of those gifted women mentioned in the sacred history. Her father himself, out of reverence for her talents, which involuntarily mingled itself with his unbounded affection, permitted the maiden a greater liberty than was usually indulged to those of her sex by the habits of her people, and was, as we have just seen, frequently guided by her opinion, even in preference to his own.
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> .....«Bois-Guilbert,» answered the Jewess; «thou knowest not the heart of woman, or hast only conversed with those who are lost to her best feelings. I tell thee, proud Templar, that not in thy fiercest battles hast thou displayed more of thy vaunted courage than has been shown by woman when called upon to suffer by affection or duty. I am myself a woman, tenderly nurtured, naturally fearful of danger, and impatient of pain; yet, when we enter those fatal lists, thou to fight and

I to suffer, I feel the strong assurance within me that my courage shall mount higher than thine. Farewell. I waste no more words on thee; the time that remains on earth to the daughter of Jacob must be otherwise spent: she must seek the Comforter, fv who may hide His face from His people, but who ever opens His ear to the cry of those who seek Him in sincerity and in truth.»

«Thou hast spoken the Jew,» said Rebecca, «as the persecution of such as thou art has made him. Heaven in ire has driven him from his country, but industry has opened to him the only road to power and to influence which oppression has left unbarred. Read the ancient history of the people of God, and tell me if those by whom Jehovah wrought such marvels among the nations were then a people of misers and of usurers! And know, proud knight, we number names amongst us to which your boasted northern nobility is as the gourd compared with the cedar — names that ascend far back to those high times when the Divine Presence shook the mercy-seat between the cherubim, and which derive their splendour from no earthly prince, but from the awful Voice which bade their fathers be nearest of the congregation to the Vision. Such were the princes of the House of Jacob.» Rebecca's colour rose as she boasted the ancient glories of her race, but faded as she added, with a sigh, «Such were the princes of Judah, now such no more! They are trampled down like the shorn grass, and mixed with the mire of the ways. Yet are there those among them who shame not such high descent, and of such shall be the daughter of Isaac the son of Adonikam! Farewell! I envy not thy blood-won honours; I envy not thy barbarous descent from Northern heathens; I envy thee not thy faith, which is ever in thy mouth but never in thy heart nor in thy practice.»

……«Submit to my fate!» said Rebecca; «and, sacred Heaven! to what fate? Embrace thy religion! and what religion can it be that harbours such a villain? Thou the best lance of the Templars! Craven knight! — forsworn priest! I spit at thee, and I defy thee. The God of Abraham's promise hath opened an escape to his daughter — even from this abyss of infamy!» As she spoke, she threw open the latticed window which led to the bartizan, and in an instant after stood on the very verge of the parapet, with not the slightest screen between her and the tremendous depth below. Unprepared for such a desperate effort, for she had hitherto stood perfectly motionless, Bois Guilbert had neither time to intercept her nor to stop her. As he offered to advance, she exclaimed, «Remain where thou art, proud Templar, or at thy choice advance! — one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form

> of humanity upon the stones of that courtyard ere it become the victim of thy brutality!»
> While Rebecca spoke thus, her high and firm resolve, which corresponded so well with the expressive beauty of her countenance, gave to her looks, air, and manner a dignity that seemed more than mortal. Her glance quailed not, her cheek blanched not, for the fear of a fate so instant and so horrible; on the contrary, the thought that she had her fate at her command, and could escape at will from infamy to death, gave a yet deeper colour of carnation to her complexion, and a yet more brilliant fire to her eye. Bois-Guilbert, proud himself and high-spirited, thought he had never beheld beauty so animated and so commanding»

2. MARTYRDOM OF JEW ISAAK AS HOLY PARABLE ON MISERY OF SIMPLE FOLK IN HANDS OF SATAN-EGO IN POWER

While Rebecca is rightful and full-fledged member of Holy Church of Noble Knights, her father Isaak is described as «sinner» of simple folk, as Milgram-Ego of common people. He shares common for simple people vices, such as fear of people in power (Obedience to Authority by Milgram), obsequiousness to authorities, and some indulgence in earthly occupation with greed to money, but on the whole he is honest man, working and loving his family far beyond all his earthly occupations.

Walter Scott, «Ivanhoe»:

> «From her father's example and injunctions, Rebecca had learnt to bear herself courteously towards all who approached her. She could not indeed imitate his excess of subservience, because she was a stranger to the meanness of mind and to the constant state of timid apprehension by which it was dictated; but she bore herself with a proud humility, as if submitting to the evil circumstances in which she was placed as the daughter of a despised race, while she felt in her mind the consciousness that she was entitled to hold a higher rank from her merit than the arbitrary despotism of religious prejudice permitted her to aspire to. Thus prepared to expect adverse circumstances, she had acquired the firmness necessary for acting under them. Her present situation required all her presence of mind, and she summoned it up accordingly».

Suffering of people of Israel in Scott's mystery is thus Parable on suffering of simple folks in hands of Satan-Ego in power. He makes discourse into history to demonstrate the bottomless cruelty and cynicism in treatment of common men by Normans conquerors in their feudal castles.

Satan-Ego is avowed Enemy of God. What means treacherous character of Satan-Ego? His desire to seduce naïve people in «friendship» and then to betray them in most wicked way? It means their hatred to Compassion, Conscience and Justice (Truth) of Divine energy of Spirit. They crave to prove to themselves that this energy of conscience is weakness and stupidity, and that they at any moment can demonstrate this in making fool of them in false friendship, to laugh down all their sanctuaries, and to tramp their temples.

Simple folk in their naïve purity thus often become their victims, especially with still active Inferior Ego-protection of Milgram-Ego, which makes them liable to abuse their «obedience to authority». And this great tragedy of martyrdom of simple folks in hands of Satan-Ego as outrage of Deity of Divine Energy of Spirit is brilliantly set forth by Walter Scott in this Holy Parable on unjust suffering of Jew Isaak. The metaphor thus seems perfect as people of Israel is also most famous for their martyrdom in the name of the God. Whatever mistakes they performed the sincerity of their search for Deity is demonstrated in Bible.

Isaak is ultimately noble figure. For even amidst most ferocious threats to his life and health, he did not forget of his friends Noble Knight Ivanhoe and his family, Cedric and Lady Rowena. He asks his headman, Norman jailer, to have mercy with his friends too, if he wants him to pay buyout. And thus infuriates him even more.

Walter Scott, «Ivanhoe»:

> «Leaving the Saxon chiefs to return to their banquet, we have to look in upon the yet more severe imprisonment of Isaac of York. The poor Jew had been hastily thrust into a dungeon-vault of the castle, the floor of which was deep beneath the level of the ground, and very

damp, being lower than even the moat itself. The only light was received through one or two loopholes far above the reach of the captive's hand. These apertures admitted, even at midday, only a dim and uncertain light, which was changed for utter darkness long before the rest of the castle had lost the blessing of day. Chains and shackles, which had been the portion of former captives, from whom active exertions to escape had been apprehended, hung rusted and empty on the walls of the prison, and in the rings of one of those sets of fetters there remained two mouldering bones, which seemed to have been once those of the human leg, as if some prisoner had been left not only to perish there, but to be consumed to a skeleton. At one end of this ghastly apartment was a large fire-grate, over the top of which were stretched some transverse iron bars, half-devoured with rust. The whole appearance of the dungeon might have appalled a stouter heart than that of Isaac, who, nevertheless, was more composed under the imminent pressure of danger than he had seemed to be while affected by terrors of which the cause was as yet remote and contingent. The lovers of the chase say that the hare feels more agony during the pursuit of the greyhounds than when she is struggling in their fangs. cm And thus it is probable that the Jews, by the very frequency of their fear on all occasions, had their minds in some degree prepared for every effort of tyranny which could be practised upon them; so that no aggression, when it had taken place, could bring with it that surprise which is the most disabling quality of terror. Neither was it the first time that Isaac had been placed in circumstances so dangerous. He had therefore experience to guide him, as well as hope that he might again, as formerly, be delivered as a prey from the fowler. Above all, he had upon his side the unyielding obstinacy of his nation, and that unbending resolution with which Israelites have been frequently known to submit to the uttermost evils which power and violence can inflict upon them, rather than gratify their oppressors by granting their demands.

Front-de-Bœuf, a tall and strong man, whose life had been spent in public war or in private feuds and broils, and who had hesitated at no means of extending his feudal power, had features corresponding to his character, and which strongly expressed the fiercer and more malignant passions of the mind. The scars with which his visage was seamed would, on features of a different cast, have excited the sympathy and veneration due to the marks of honourable valour; but, in the peculiar case of Front-de-Bœuf, they only added to the ferocity of his countenance, and to the dread which his presence inspired. This formidable baron was clad in a leathern doublet, fitted close to his

body, which was frayed and soiled with the stains of his armour. He had no weapon, excepting a poniard at his belt, which served to counterbalance the weight of the bunch of rusty keys that hung at his right side. The black slaves who attended Front-de-Bœuf were stripped of their gorgeous apparel, and attired in jerkins and trowsers of coarse linen, their sleeves being tucked up above the elbow, like those of butchers when about to exercise their function in the slaughter-house. Each had in his hand a small pannier; and, when they entered the dungeon, they stopt at the door until Front-de-Bœuf himself carefully locked and double-locked it. Having taken this precaution, he advanced slowly up the apartment towards the Jew, upon whom he kept his eye fixed, as if he wished to paralyse him with his glance, as some animals are said to fascinate their prey. It seemed, indeed, as if the sullen and malignant eye of Front-de-Bœuf possessed some portion of that supposed power over his unfortunate prisoner. The Jew sate with his mouth agape, and his eyes fixed on the savage baron with such earnestness of terror that his frame seemed literally to shrink together, and to diminish in size while encountering the fierce Norman's fixed and baleful gaze. The unhappy Isaac was deprived not only of the power of rising to make the obeisance which his terror dictated, but he could not even doff his cap, or utter any word of supplication; so strongly was he agitated by the conviction that tortures and death were impending over him.

«Have mercy on me, noble knight!» exclaimed Isaac; «I am old, and poor, and helpless. It were unworthy to triumph over me. It is a poor deed to crush a worm.» «Old thou mayst be,» replied the knight; «more shame to their folly who have suffered thee to grow grey in usury and knavery. Feeble thou mayst be, for when had a Jew either heart or hand. But rich it is well known thou art.» «I swear to you, noble knight,» said the Jew, «by all which I believe, and by all which we believe in common — » «Perjure not thyself,» said the Norman, interrupting him, «and let not thine obstinacy seal thy doom, until thou hast seen and well considered the fate that awaits thee. Think not I speak to thee only to excite thy terror, and practise on the base cowardice thou hast derived from thy tribe.

He again made a signal for the slaves to approach, and spoke to them apart, in their own language; for he also had been in Palestine, where, perhaps, he had learnt his lesson of cruelty. The Saracens produced from their baskets a quantity of charcoal, a pair of bellows, and a flask of oil. While the one struck a light with a flint and steel, the other disposed the charcoal in the large rusty grate which we have already mentioned, and exercised the bellows until the fuel came to a red

glow. «Seest thou, Isaac,» said Front-de-Bœuf, «the range of iron bars above that glowing charcoal?3 On that warm couch thou shalt lie, stripped of thy clothes as if thou wert to rest on a bed of down. One of these slaves shall maintain the fire beneath thee, while the other shall anoint thy wretched limbs with oil, lest the roast should burn. Now, choose betwixt such a scorching bed and the payment of a thousand pounds of silver; for, by the head of my father, thou hast no other option.» «It is impossible,» exclaimed the miserable Jew — «it is impossible that your purpose can be real! The good God of nature never made a heart capable of exercising such cruelty!» «Trust not to that, Isaac,» said Front-de-Bœuf, «it were a fatal error. Dost thou think that I, who have seen a town sacked, in which thousands of my Christian countrymen perished by sword, by flood, and by fire, will blench from my purpose for the outcries or screams of one single wretched Jew? Or thinkest thou that these swarthy slaves, who have neither law, country, nor conscience, but their master's will — who use the poison, or the stake, or the poniard, or the cord, at his slightest wink — thinkest thou that they will have mercy, who do not even understand the language in which it is asked?

The Jew groaned deeply. «Grant me,» he said, «at least, with my own liberty, that of the companions with whom I travel. They scorned me as a Jew, yet they pitied my desolation, and because they tarried to aid me by the way a share of my evil hath come upon them; moreover, they may contribute in some sort to my ransom.» «If thou meanest yonder Saxon churls,» said Front-de-Bœuf, «their ransom will depend upon other terms than thine. Mind thine own concerns, Jew, I warn thee, and meddle not with those of others.» «I am then,» said Isaac, «only to be set at liberty, together with mine wounded friend?» «Shall I twice recommend it,» said Front-de-Bœuf, «to a son of Israel, to meddle with his own concerns, and leave those of others alone? Since thou hast made thy choice, it remains but that thou payest down thy ransom, and that at a short day.» «Yet hear me,» said the Jew, «for the sake of that very wealth which thou wouldst obtain at the expense of thy — » here he stopt short, afraid of irritating the savage Norman. But Front-de-Boeuf only laughed, and himself filled up the blank at which the Jew had hesitated. «At the expense of my conscience, thou wouldst say, Isaac; speak it out — I tell thee, I am reasonable. I can bear the reproaches of a loser, even when that loser is a Jew. Thou wert not so patient, Isaac, when thou didst invoke justice against Jacques Fitzdotterel, for calling thee a usurious blood-sucker, when thy exactions had devoured his patrimony.» «I swear by the Talmud,» said the Jew, «that your valour has been misled in that matter. Fitzdotterel

> drew his poniard upon me in mine own chamber, because I craved him for mine own silver. The term of payment was due at the Passover.» «I care not what he did,» said Front-de-Bœuf, «the question is, when shall I have mine own? — when shall I have the shekels, Isaac?»

3. PARABLE OF WALTER SCOTT ON OUTRAGED OF DEITY

The Conquest of Earth by Devil means not only death of Noble Knights of God; it means also affront to honour of His innocent and helpless children, — the naïve simple folks.

«Thy kingdom come, Thy will be done, on earth as it is in heaven.» — says «Our Father».

For nowadays the Kingdom of Heaven is lost for the earth, which belongs to domain of Satans.

Walter Scott gives powerful metaphor on Outrage of Deity by his enemies Satan-Ego with tragedy of Noble Beautiful Princess of Kingdom of Heaven in hands of Amorphous Serpents of Satan-Ego (as Norman barons).

Figures of Lady Rowena and Noble Rebecca — both knight of Honour of Conscience, courageous and fearless warriors for justice, and still helpless victims in coarse hands of brutal rapists — are only Parable of all children of God as Divine Energy of Spirit, naïve and beautiful in their purity and ready friendliness to all people, and thus prone to treachery and tortures by amorphous serpents of Satan-Ego.

This is why metaphor on Jew Isaak handsomely fitted in this Parable on affront to the honour of naïve children of God. For people of Israel are children of God with this respect to a greater degree than any other nation. For it was people of Israel whose naïve faith and fierce love to god made them destruct their States-Leviathans as power of physical control of material energy — sadomasochism of violence-obedience relations, in order to found Communities of Friendliness — Synagogue and Church. This sacrifice of their State made them defenseless and helpless in fight with Leviathans of another

nations, and ultimately made them victims of some cultures different epochs.

Thus unfortunate figure of Isaak as victim in hands of Satan-Ego appears a perfect parable of simple folks — the central subject of care of Hebrew Prophets, the desperate tribunes.

E. Renan, «The History of Israel»:

> «History therefore is a process which we must explain as a living whole. The Jew who has told us his dreams on this matter was far inferior to the Greeks in the quality and culture of his mind; but religious emotion suggests to him what the Greeks almost never had, — namely, a fellow-feeling for humanity. To him the development of humanity is a drama conducted by the Eternal to a certain end. The f inal goal of humanity is what he sees; and in this he probably sees the truth.
> The history of Judah will henceforth be the history of a religion at first confined within itself for long centuries, and then being mixed up, by the victory of Christianity, with the general movement of humanity. The cry of justice uttered by the prophets of old will no longer be stifled. Greece will found the lay society, free in the meaning understood by economists, without paying any heed to the sufferings of the weak, brought about by the grandeur of the social achievement. Prophetism will accentuate the just complaint of the poor, it will sap the base of the army and of royalty in Israel, but it will found the synagogue, the church, and the associations of the poor, which, from the time of Theodosius, will become all powerful and will govern the world. During the Middle Ages the loud voice of the prophets, interpreted by Saint Jerome, will strike terror into the rich and the mighty, and will check, for the benefit of the poor, or those so-called, all industrial, scientific and worldly development.

E. Renan, «History of Israel»:

> «The secret of the extraordinary development of the people of Israel lay in this one institution. Prophetism has much that is really analogous with modern journalism, which is also an individual power — and in the main a beneficial power — concurrently with the government, the patriciate and the church. Israelite prophetism was a journalism speaking in the name of God. It was in turn the salvation and the ruin of dynasties. The prophets are at once model patriots and the worst enemies of their country. They prevent it from having a civil order, foreign alliances or an army. They bring to bear against the

government an opposition which no State could withstand. And yet, in the long run, prophetism has created the historical importance of Israel. It was deleterious to the political life of the small people which entrusted its destinies to it; but it founded the religion of humanity. Who would be secure upon it?

…A theocratic democracy, a religion residing nearly altogether in social questions, such was the Judaism of the eighth century — the true Judaism — of which Christianity was but the full development and application. The anavim or hasidim' form an élite among humanity; they are the gentle of the earth; they are above all the just, the upright (isarim), the just generation {dor saddiq), the faithful of the land (néemnê ères), the quiet people {rigée ères), the upright hearts {isré leh), the followers of the perfect way {temimê déreh), the men who fear Grod, who love Him, who have trust in Him, who seek Iahveh. Upon the other hand, the Hebrew words which mean «rich, great, strong» {am\ gadol, aris) are nearly always to be taken as the reverse of complimentary. From the time of Hezekiah these associations of ideas become irrevocably fixed.

The true servant of Iahveh is a poor man, persecuted by the rich, worried by the great. Iahveh loves him because he is humble, because he does not cast umbrage upon his greatness. Iahveh is his protector, his justiciary; He will in the end give him the victory One thing is from the very first clear, and that is that Israel will found neither a republic, nor a kingdom, nor a civil state. Israel will found the synagogue, the pious coterie, the Church, Pharisaism, and Christianity. Pietism, in the long run, is destructive of citizenship. It is not Israel as a whole which is the people of Iahveh, it is the anavim and the hasidim alone who are the flock of Iahveh. Israel is but an élite of saints, the profane are the soil which serves to produce the chosen plants, the vine which serves to produce the wine. All this bears a strong resemblance to Islam. These hasidim are Mussulmans who have handed over their affairs to God. God is their véldl, and what a vekil! He will assuredly avenge them.

With such a course of reasoning you give an example of great moral discipline to the world, but you suppress all idea of nationality. The State and even the army (especially the latter) imply classes, hereditary privileges, injustices, abuses, liberty accorded to certain vices, a severe elimination of social questions. Israel, upon the contrary, was only bent upon securing social justice. A court, a military caste, an aristocracy of birth were all repugnant to it. He was not willing to take upon himself the austere duties which consist in the acceptance of inequality, resignation to injustice. Thus he worked more in the

> interests of humanity than of his native land; he lost the country which was supposed to be given him».

To meet the death firmly in fight with Satan-Ego and thus don't bring shame upon Honour of Conscience is duty of every Noble Knight. And Jewess Rebecca knows her duty the best. She is ready to accept the death but not to surrender to the bullying of Norman baron.

Isaak is not Knight, he is «sinner» of Milgram Ego of simple folk, he is ready to bargain with evildoers extorting his earned wealth by tortures, and he yields to their threats in «obedience to authority» of Milgram Ego.

It was when Norman baron revealed to him that it is not his life that is at stake, but Honour of his daughter Rebecca, when Isaak from sinner of Milgram Ego turns into heroic martyr of Energy of Spirit. Now he is ready to undergone all ferocious atrocities he has been threaten with but never enter any bargain with dishonest rapists. For «sinners» of Milgram-Ego are not corrupted energy of spirit, they love God and feel this love in fusion with healthy mankind, in friendliness, and in love to their family. To betray naïve helpless child means to betray Deity, — this is why Satan-Ego loves treachery so much. It is another case with naïve simple folks — they Love God like all sane people and fear to betray God far more that to lose their life.

Walter Scott, «Ivanhoe»:

> «Let my daughter Rebecca go forth to York,» answered Isaac, «with your safe-conduct, noble knight, and so soon as man and horse can return, the treasure — » here he groaned deeply, but added, after the pause of a few seconds — «the treasure shall be told down on this very floor.» «Thy daughter!» said Front-de-Bœuf, as if surprised, «by heavens, Isaac, I would I had known of this. I deemed that yonder black-browed girl had been thy concubine, and I gave her to be a handmaiden to Sir Brian de Bois Guilbert, after the fashion of patriarchs and heroes of the days of old, who set us in these matters a wholesome example.» The yell which Isaac raised at this unfeeling communication made the very vault to ring, and astounded the two Saracens so much that they let go their hold of the Jew. He availed

himself of his enlargement to throw himself on the pavement and clasp the knees of Front-de-Bœuf. «Take all that you have asked,» said he, «Sir Knight; take ten times more — reduce me to ruin and to beggary, if thou wilt, — nay, pierce me with thy poniard, broil me on that furnace; but spare my daughter, deliver her in safety and honour. As thou art born of woman, spare the honour of a helpless maiden. She is the image of my deceased Rachael — she is the last of six pledges of her love. Will you deprive a widowed husband of his sole remaining comfort? Will you reduce a father to wish that his only living child were laid beside her dead mother, in the tomb of our fathers?» «I would,» said the Norman, somewhat relenting, «that I had known of this before. I thought your race had loved nothing save their money-bags.»

Besides, why shouldst thou think evil is to come to the girl, even if she became Bois-Guilbert's booty?» «There will — there must!» exclaimed Isaac, wringing his hands in agony; «when did Templars breathe aught but cruelty to men and dishonour to women!» «Dog of an infidel,» said Front-de-Bœuf, with sparkling eyes, and not sorry, perhaps, to seize a pretext for working himself into a passion, «blaspheme not the Holy Order of the Temple of Zion, but take thought instead to pay me the ransom thou hast promised, or woe betide thy Jewish throat!» «Robber and villain!» said the Jew, retorting the insults of his oppressor with passion, which, however impotent, he now found it impossible to bridle, «I will pay thee nothing — not one silver penny will I pay thee — unless my daughter is delivered to me in safety and honour!» «Art thou in thy senses, Israelite?» said the Norman, sternly; «has thy flesh and blood a charm against heated iron and scalding oil?» «I care not!» said the Jew, rendered desperate by paternal affection; «do thy worst. My daughter is my flesh and blood, dearer to me a thousand times than those limbs which thy cruelty threatens. No silver will I give thee, unless I were to pour it molten down thy avaricious throat; no, not a silver penny will I give thee, Nazarene, were it to save thee from the deep damnation thy whole life has merited! Take my life if thou wilt, and say the Jew, amidst his tortures, knew how to disappoint the Christian.» «We shall see that,» said Front-de-Bœuf; «for by the blessed rood, which is the abomination of thy accursed tribe, thou shalt feel the extremities of fire and steel! Strip him, slaves, and chain him down upon the bars.»

4. PARABLE ON SIN OF SLAVERY: OBEDIENCE TO SATAN-EGO. DEVIL AS SADOMASOCHISM OF LEVIATHAN

Energy of Spirit of sane people resides in Space of Intellect, and this is why to sustain its life it has to strive for Truth or for Honour of Conscience. In healthy society in Church of Friendliness of energy of spirit persons will reach the incredible heights of mental power and exceeding happiness to exercise it in friendship with each other.

In diseased societies under sway of Satan-Ego the life of Divine Energy of Spirit maybe reduced to the martyrdom in fight with evildoers for preservation of Honour of Conscience of Space of Intellect. But it is still life of Energy of Spirit, it is still residence in Space of Intellect, it is still love to God and integrity with Deity, — martyrdom as lower point of life of Divine energy, unfortunate but still breathing glory of God.

It is another case with being forced to «making love» with rapists of Satan-Ego. This no longer martyrdom to glorify the God and to save the Honour of Conscience at cost of your life and pain. This Fall from Space of Intellect in Cave of Evil of Satans, this is betrayal of God, this Perdition of tragedy of Conscience, and this is the Loss of Honour of Conscience.

The thing is that «making love» with rapists by no way means only sexual intercourse. «Making love» with rapists means submission to life in Leviathans of sadomasochism, to collaboration with rapists forcing vanquished men to slavery. Because Sadomasohism of Leviathans in relations of violence — obedience is literally the only kind of «love» available for Satan-Ego: Gravitations of Narcissism and Inlovesickness as Superior and Inferior Ego-protection of cyclic homeostasis of physical control. This is why slaves in Leviathans betrays Deity by their submission to violence, by their rejection to resist and to rise rebellion. Because, thus they gave their agreement on «making love» with enemies of God — with Satan-Ego of Superior Ego-protection. And this why leaders of Revolution are those

prophets-tribunes who succeeds in explaining this plain truth to the populace.

Whatever faults of Jews no one can accuse them in submission to sadomasochism of Leviathans. Like Isaak of Walter Scott they were always ready to be burnt alive but never to betray the Deity. And common people who are lost when their own lives are at stake to fight with seducers of sadomasochism, will find their eyes opened when their children's honour is at stake.

Again with this respect we find a perfect Parable in Walter Scott's «Ivanhoe». He demonstrated it with transparent clearness the distinction between martyrdom in the name of the God as death of body but still living soul, still preserved Honour of Conscience, still residence in Space of Intellect, still Grace and Bliss of integrity with Deity. The distinction between martyrdom on the one hand and on the other hand submission to violence of rapists of Satan-Ego, who are always in search for slave of Inferior Ego-protection to cycle their Sadomasochist love. Submission to «making love» with Satan-Ego in their Leviathans of slavery is exhibited in Walter Scott's mystery as great sin, as perdition of tragedy of conscience, as Fall from Space of Intellect in dirt of Satans — as Betrayal of God.

To demonstrate this Walter Scott introduces into narrative the figure of Saxon Princess — Urfried (Ulrica), who has fallen prey to rapists of Norman barons becoming concubine of one of them — the one which is now the headman of unhappy Isaak. He introduces her in the narrative the most effective way: Rebecca, the new candidat on her severe tragedy is accommodated in the room of old concubine of Norman baron, the Saxon Princess, the outraged Deity of Noble Cedric, the Deity of Saxon Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

> «For the sake of mercy,» said Rebecca, «tell me what I am to expect as the conclusion of the violence which hath dragged me hither! Is it my life they seek, to atone for my religion? I will lay it down cheerfully.» «Thy life, minion!» answered the sibyl; «what would taking thy life

> pleasure them? Trust me, thy life is in no peril. Such usage shalt thou have as was once thought good enough for a noble Saxon maiden. And shall a Jewess like thee repine because she hath no better? Look at me. I was as young and twice as fair as thou, when Front-de-Bœuf, father of this Reginald, and his Normans, stormed this castle. My father and his seven sons defended their inheritance from story to story, from chamber to chamber. There was not a room, not a step of the stair, that was not slippery with their blood. They died — they died every man; and ere their bodies were cold, and ere their blood was dried, I had become the prey and the scorn of the conqueror!» «Is there no help? Are there no means of escape?» said Rebecca. «Richly — richly would I requite thine aid.» «Think not of it,» said the hag; «from hence there is no escape but through the gates of death; and it is late — late,» she added, shaking her grey head, «ere these open to us. Yet it is comfort to think that we leave behind us on earth those who shall be wretched as ourselves. Fare thee well, Jewess! Jew or Gentile, thy fate would be the same; for thou hast to do with them that have neither scruple nor pity. Fare thee well, I say. My thread is spun out; thy task is yet to begin.»

5. PERDITION OF TRAGEDY OF CONSCIENCE: BETRAYAL OF DEITY AND LOSS OF HONOUR

MATTHEW 18

> «5 And whoso shall receive one such little child in my a name receiveth me.
> 6 But whoso shall a offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
> 7 Woe unto the world because of a offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!»

In this Mystery Walter Scott no doubt has outshined even most genius tragedies by Shakespear.

Noble Cedric of downtrodden Saxon Kingdom appears as Priest before eyes of raped and perverted Saxon Princess Ulrica. But Saxon Kingdom is image of Kingdom of Heaven in his Scott's mystery. It is Deity of Kingdom of Heaven who is ready to listen the Confession of Ulrica. And it is all seduced and raped, perverted

and robbed, exploited and deceived children of God — the Princess and Princes of Kingdom of Heaven.

Gravest Tragedy which can happen to person — the perdition of lost honour of conscience by innocent girl perverted by her rapists is not left without response of Deity. The Father of Heavens is here in image of Priest to relieve the heart of fallen angel, and still to compel her to hurry with repentance and retribution. It is Cedric with his overt detest and scorn to the perverted woman, who wakes and revives her sense of duty and her resolution to fight the battle with Satans to the death. She will help them to take by storm the castle of Norman baron Reginald Front-de-Bœuf, the Satan-Ego, which prisoned all the noble knight of Holy Saxon party. The castle once belonged to Saxon Prince, the father of Ulrica. In order to seize the castle of Saxon Prince Reginald Front-de-Bœuf and his father murdered the Prince and his seven sons in front of the eyes of Ulrica, and after they had finished with them, they start raping the daughter, — beautiful and naïve teenager.

The dazzling revelation of this parable appears in all clarity only on the condition that we adopted the idea of mortal antagonism between White Energy of Spirit and Black material energy of physical control of Satan-Ego. Then the roles of personages in holy mystery by Scott and gross contrasts between shine of white energy and its heights and Black dirt of material energy and its dark caves become apparent. The tragedy of Fall of any Child of God from shining heights of Kingdom of Heaven to the gloomy stench of caves of Satans is exhibited marsterly in this blatant contrast between Noble Cedric and heroic death of his friend Saxon Prince on the one hand and on the other hand the depth of disgrace of Satans of Norman kingdom, who did not confine themselves to murder and robbery, but encroached on perversion of innocent soul.

Walter Scott, «Ivanhoe»:

> «Thou art a Saxon, father — a Saxon, and, save as thou art a servant of God, a freeman. Thine accents are sweet in mine ear.» «Do not

Saxon priests visit this castle, then?» replied Cedric; «it were, methinks, their duty to comfort the outcast and oppressed children of the soil.»
«I am a Saxon,» answered Cedric, «but unworthy, surely, of the name of priest. Let me begone on my way. I swear I will return, or send one of our fathers more worthy to hear your confession.» «Stay yet a while,» said Urfried; «the accents of the voice which thou hearest now will soon be choked with the cold earth, and I would not descend to it like the beast I have lived. But wine must give me strength to tell the horrors of my tale.» She poured out a cup, and drank it with a frightful avidity, which seemed desirous of draining the last drop in the goblet. «It stupifies,» she said, looking upwards as she finished her draught, «but it cannot cheer. Partake it, father, if you would hear my tale without sinking down upon the pavement.» Cedric would have avoided pledging her in this ominous conviviality, but the sign which she made to him expressed impatience and despair. He complied with her request, and answered her challenge in a large wine-cup; she then proceeded with her story, as if appeased by his complaisance. «I was not born,» she said, «father, the wretch that thou now seest me. I was free, was happy, was honoured, loved, and was beloved. I am now a slave, miserable and degraded, the sport of my masters' passions while I had yet beauty, the object of their contempt, scorn, and hatred, since it has passed away. Dost thou wonder, father, that I should hate mankind, and, above all, the race that has wrought this change in me? Can the wrinkled decrepit hag before thee, whose wrath must vent itself in impotent curses, forget she was once the daughter of the noble thane of Torquilstone, before whose frown a thousand vassals trembled.» «Thou the daughter of Torquil Wolfganger!» said Cedric, receding as he spoke; «thou — thou — the daughter of that noble Saxon, my father's friend and companion in arms!» «Thy father's friend!» echoed Urfried; «then Cedric called the Saxon stands before me, for the noble Hereward of Rotherwood had but one son, whose name is well known among his countrymen. But if thou art Cedric of Rotherwood, why this religious dress? Hast thou too despaired of saving thy country, and sought refuge from oppression in the shade of the convent?» «It matters not who I am,» said Cedric; «proceed, unhappy woman, with thy tale of horror and guilt! Guilt there must be; there is guilt even in thy living to tell it.» «There is — there is,» answered the wretched woman, «deep, black, damning guilt — guilt that lies like a load at my breast — guilt that all the penitential fires of hereafter cannot cleanse. Yes, in these halls, stained with the noble and pure blood of my father and my brethren — in these very halls, to have lived the paramour of their murderer, the slave at once and the

partaker of his pleasures, was to render every breath which I drew of vital air a crime and a curse.»

«Wretched woman!» exclaimed Cedric. «And while the friends of thy father — while each true Saxon heart, as it breathed a requiem for his soul, and those of his valiant sons, forgot not in their prayers the murdered Ulrica — while all mourned and honoured the dead, thou hast lived to merit our hate and execration — lived to unite thyself with the vile tyrant who murdered thy nearest and dearest, who shed the blood of infancy rather than a male of the noble house of Torquil Wolfganger should survive — with him hast thou lived to unite thyself, and in the bands of lawless love!

«In lawless bands, indeed, but not in those of love!» answered the hag; «love will sooner visit the regions of eternal doom than those unhallowed vaults. No; with that at least I cannot reproach myself: hatred to Front-de Bœuf and his race governed my soul most deeply, even in the hour of his guilty endearments.»

«You hated him, and yet you lived,» replied Cedric; «wretch! was there no poniard — no knife — no bodkin! dj Well was it for thee, since thou didst prize such an existence, that the secrets of a Norman castle are like those of the grave. For had I but dreamed of the daughter of Torquil living in foul communion with the murderer of her father, the sword of a true Saxon had found thee out even in the arms of thy paramour!»

«Wouldst thou indeed have done this justice to the name of Torquil?» said Ulrica, for we may now lay aside her assumed name of Urfried; «thou art then the true Saxon report speaks thee! for even within these accursed walls, where, as thou well sayest, guilt shrouds itself in inscrutable mystery — even there has the name of Cedric been sounded; and I, wretched and degraded, have rejoiced to think that there yet breathed an avenger of our unhappy nation. I also have had my hours of vengeance. I have fomented the quarrels of our foes, and heated drunken revelry into murderous broil. I have seen their blood flow — I have heard their dying groans! Look on me, Cedric; are there not still left on this foul and faded face some traces of the features of Torquil?

«Ask me not of them, Ulrica,» replied Cedric, in a tone of grief mixed with abhorrence; «these traces form such a resemblance as arises from the grave of the dead when a fiend has animated the lifeless corpse.»

«Be it so,» answered Ulrica; «yet wore these fiendish features the mask of a spirit of light when they were able to set at variance the elder Front-de-Bœuf and his son Reginald! The darkness of hell should hide what followed; but revenge must lift the veil, and darkly intimate what

it would raise the dead to speak aloud. Long had the smouldering fire of discord glowed between the tyrant father and his savage son; long had I nursed, in secret, the unnatural hatred; it blazed forth in an hour of drunken wassail, and at his own board fell my oppressor by the hand of his own son: such are the secrets these vaults conceal! Rend asunder, ye accursed arches,» she added, looking up towardsthe roof, «and bury in your fall all who are conscious of the hideous mystery!»

«And thou, creature of guilt and misery,» said Cedric, «what became thy lot on the death of thy ravisher?»

«Guess it, but ask it not. Here — here I dwelt, till age, premature age, has stamped its ghastly features on my countenance — scorned and insulted where I was once obeyed, and compelled to bound the revenge which had once such ample scope to the efforts of petty malice of a discontented menial, or the vain or unheeded curses of an impotent hag; condemned to hear from my lonely turret the sounds of revelry in which I once partook, or the shrieks and groans of new victims of oppression.»

«I am no priest,» said Cedric, turning with disgust from this miserable picture of guilt, wretchedness, and despair — «I am no priest, though I wear a priest's garment.»

«Priest or layman,» answered Ulrica, «thou art the first I have seen for twenty years by whom God was feared or man regarded; and dost thou bid me despair?»

«I bid thee repent,» said Cedric. «Seek to prayer and penance, and mayest thou find acceptance! But I cannot, I will not, longer abide with thee.»

«Stay yet a moment!» said Ulrica; «leave me not now, son of my father's friend, lest the demon who has governed my life should tempt me to avenge myself of thy hard-hearted scorn. Thinkest thou, if Front-de-Bœuf found Cedric the Saxon in his castle, in such a disguise, that thy life would be a long one? Already his eye has been upon thee like a falcon on his prey.»

«And be it so,» said Cedric; «and let him tear me with beak and talons, ere my tongue say one word which my heart doth not warrant. I will die a Saxon — true in word, open in deed. I bid thee avaunt! touch me not, stay me not! The sight of Front-de-Bœuf himself is less odious to me than thou, degraded and degenerate as thou art.» «Be it so,» said Ulrica, no longer interrupting him; «go thy way, and forget, in the insolence of thy superiority, that the wretch before thee is the daughter of thy father's friend. Go thy way; if I am separated from mankind by my sufferings — separated from those whose aid I might most justly expect — not less will I be separated from them in my revenge! No

> man shall aid me, but the ears of all men shall tingle to hear of the deed which I shall dare to do! Farewell! thy scorn has burst the last tie which seemed yet to unite me to my kind — a thought that my woes might claim the compassion of my people.»
> «Ulrica,» said Cedric, softened by this appeal, «hast thou borne up and endured to live through so much guilt and so much misery, and wilt thou now yield to despair when thine eyes are opened to thy crimes, and when repentance were thy fitter occupation?»
> «Cedric,» answered Ulrica, «thou little knowest the human heart. To act as I have acted, to think as I have thought, requires the maddening love of pleasure, mingled with the keen appetite of revenge, the proud consciousness of power — draughts too intoxicating for the human heart to bear, and yet retain the power to prevent. Their force has long passed away. Age has no pleasures, wrinkles have no influence, revenge itself dies away in impotent curses. Then comes remorse, with all its vipers, mixed with vain regrets for the past and despair for the future! Then, when all other strong impulses have ceased, we become like the fiends in hell, who may feel remorse, but never repentance. But thy words have awakened a new soul within me. Well hast thou said, all is possible for those who dare to die! Thou hast shown me the means of revenge, and be assured I will embrace them. It has hitherto shared this wasted bosom with other and with rival passions; henceforward it shall possess me wholly, and thou thyself shalt say that, whatever was the life of Ulrica, her death well became the daughter of the noble Torquil. There is a force without beleaguering this accursed castle; hasten to lead them to the attack, and when thou shalt see a red flag wave from the turret on the eastern angle of the donjon, dk press the Normans hard: they will then have enough to do within, and you may win the wall in spite both of bow and mangonel. dl Begone, I pray thee; follow thine own fate, and leave me to mine.»

6. PARABLE ON HOLY WAR BETWEEN DIVINE ENERGY OF SPIRIT AND SATAN-EGO OF MATERIAL ENERGY. RETRIBUTION TO SATANS

Thus the Castle of Norman baron Reginald Front-de-Bœuf becomes the center of the Holy War between Deity of Saxon Party and Satans of Norman Party.

It is this castle where Normans barons operate as jailers of Noble Knight Ivanhoe, his father Noble Cedric, Noble Knight

Athelstane, Saxon royalty Lady Rowena and their Jewish friends — Isaak and his Noble daughter Rebecca. Cedric soon managed to escape from the jailers of Front-de-Bœuf's castle and join to the Richrd Lionheart and Robin Hood Locksley, who did their best to liberate noble chivalry of Saxon party from their gloomy prison.

Thus all Good forces of the Saxon party are assembled together in war against Reginald Front-de-Bœuf, the Norman baron of Prince John. This culmination of Holy Mystery of Walter Scott where Good and Evil confront each other in final mortal battle. Norman party is Evil party of Satan-Ego, they have kidnapped Cedric, injured Ivanhoe, Rebecca and Isaak, Athelstane and Rowena in order to subject them to their oppression. Richard Lionheart and Locksley Robin Hood are here, under wall of castle, to bring liberty to the innocent victims of injustice. And this is holy war to death.

Meanwhile Saxon party failed to storm the castle. In this moment of crisis it was old wretched Ulrica, the raped Saxon Princess, who saved the situation. Her Confession to Noble Cedric as priest and his reproach to her to immediately quit her indulgence and think of retribution and of mortal war with Satan-Ego which had dishonored her, waked her conscience. She is no longer mad old women, desperate in her tragedy. She is one of them, the soldier in mortal fight with Devil. And she is ready to punish with death the offender, who had cast her into disgrace and herself for indulgence into that disgrace.

The fiery bad, which Norman baron Reginald Front-de-Bœuf had prepared for unfortunate Isaak now Deity destined to himself. It is hands of old wretched Saxon Princess Ulrica which had set fire on that fiery bad for Front-de-Bœuf. And it is that conflagration which broke out and gave the crucial blow on castle of Norman party of Satans. Ulrica has fulfilled her duty and atoned her riddled conscience in entering the mortal fight against Devil and in accepting martyrdom for her past indulgence. She dies not as victim of Satan-Ego, she dies as Soldier of Kingdom of Heaven. The castle is defeated and the

Saxon party, — the party of noble knights of Kingdom of Heaven is rescued.

Walter Scott, «Ivanhoe»:

> «Lives Reginald Front-de-Bœuf,» said a broken and shrill voice close by his bedside, «to say there is that which he dares not?» The evil conscience and the shaken nerves of Front-de-Bœuf heard, in this strange interruption to his soliloquy, the voice of one of those demons who, as the superstition of the times believed, beset the beds of dying men, to distract their thoughts, and turn them from the meditations which concerned their eternal welfare. He shuddered and drew himself together; but, instantly summoning up his wonted resolution, he exclaimed, «Who is there? what are thou, that darest to echo my words in a tone like that of the night-raven? Come before my couch that I may see thee.» «I am thine evil angel, Reginald Front-de-Bœuf,» replied the voice. «Let me behold thee then in thy bodily shape, if thou be'st indeed a fiend,» replied the dying knight; «think not that I will blench from thee. By the eternal dungeon, could I but grapple with these horrors that hover round me as I have done with mortal dangers, Heaven or Hell should never say that I shrunk from the conflict!» «Think on thy sins, Reginald Front-de-Bœuf,» said the almost unearthly voice — «on rebellion, on rapine, on murder! Who stirred up the licentious John to war against his grey-headed father — against his generous brother?» «Be thou fiend, priest, or devil,» replied Front-de-Bœuf, «thou liest in thy throat! Not I stirred John to rebellion — not I alone; there were fifty knights and barons, the flower of the midland counties, better men never laid lance in rest. And must I answer for the fault done by fifty? False fiend, I defy thee! Depart, and haunt my couch no more. Let me die in peace if thou be mortal; if thou be a demon, thy time is not yet come.» «In peace thou shalt NOT die,» repeated the voice; «even in death shalt thou think on thy murders — on the groans which this castle has echoed — on the blood that is engrained in its floors!» «Thou canst not shake me by thy petty malice,» answered Front-de-Bœuf, with a ghastly and constrained laugh. «The infidel Jew — it was merit with Heaven to deal with him as I did, else wherefore are men canonised who dip their hands in the blood of Saracens? The Saxon porkers whom I have slain — they were the foes of my country, and of my lineage, and of my liege lord. Ho! ho! thou seest there is no crevice in my coat of plate. Art thou fled? art thou silenced?» «No, foul parricide!» replied the voice; «think of thy father! — think of his death! — think of his banquet-room flooded with his gore, and that poured forth by the hand of a son!» «Ha!» answered

the Baron, after a long pause, «an thou knowest that, thou art indeed the Author of Evil, and as omniscient as the monks call thee! That secret I deemed locked in my own breast, and in that of one besides — the temptress, the partaker of my guilt. Go, leave me, fiend! and seek the Saxon witch Ulrica, who alone could tell thee what she and I alone witnessed. Go, I say, to her, who washed the wounds, and straighted the corpse, and gave to the slain man the outward show of one parted in time and in the course of nature. Go to her; she was my temptress, the foul provoker, the more foul rewarder, of the deed; let her, as well as I, taste of the tortures which anticipate Hell!» «She already tastes them,» said Ulrica, stepping before the couch of Front de-Bœuf; «she hath long drunken of this cup, and its bitterness is now sweetened to see that thou dost partake it. Grind not thy teeth, Front-de-Bœuf roll not thine eyes — clench not thy hand, nor shake it at me with that gesture of menace! The hand which, like that of thy renowned ancestor who gained thy name, could have broken with one stroke the skull of a mountain-bull, is now unnerved and powerless as mine own!» «Vile, murderous hag!» replied Front-de-Bœuf — «detestable screech-owl! it is then thou who art come to exult over the ruins thou hast assisted to lay low?» «Ay, Reginald Front-de-Boeuf,» answered she, «it is Ulrica! — it is the daughter of the murdered Torquil Wolfganger! — it is the sister of his slaughtered sons! it is she who demands of thee, and of thy father's house, father and kindred, name and fame — all that she has lost by the name of Front-de-Bœuf! Think of my wrongs, Front-de-Bœuf, and answer me if I speak not truth. Thou hast been my evil angel, and I will be thine: I will dog thee till the very instant of dissolution!» «Detestable fury!» exclaimed Front-de-Bœuf, «that moment shalt thou never witness. Ho! Giles, Clement, and Eustace! St. Maur and Stephen! seize this damned witch, and hurl her from the battlements headlong; she has betrayed us to the Saxon! Ho! St. Maur! Clement! false-hearted knaves, where tarry ye?» «Call on them again, valiant baron,» said the hag, with a smile of grisly mockery; «summon thy vassals around thee, doom them that loiter to the scourge and the dungeon. But know, mighty chief,» she continued, suddenly changing her tone, «thou shalt have neither answer, nor aid, nor obedience at their hands. Listen to these horrid sounds,» for the din of the recommenced assault and defence now rung fearfully loud from the battlements of the castle; «in that war-cry is the downfall of thy house. The blood-cemented fabric of Front-de-Bœufs power totters to the foundation, and before the foes he most despised! The Saxon, Reginald! — the scorned Saxon assails thy walls! Why liest thou here, like a worn-out hind, when the Saxon storms thy place of strength?»

«Gods and fiends!» exclaimed the wounded knight. «O, for one moment's strength, to drag myself to the mêlée, and perish as becomes my name!» «Think not of it, valiant warrior!» replied she; «thou shalt die no soldier's death, but perish like the fox in his den, when the peasants have set fire to the cover around it.» «Hateful hag! thou liest!» exclaimed Front-de-Bœuf; «my followers bear them bravely — my walls are strong and high — my comrades in arms fear not a whole host of Saxons, were they headed by Hengist and Horsa! The war-cry of the Templar and of the Free Companions rises high over the conflict! And by mine honour, when we kindle the blazing beacon for joy of our defence, it shall consume thee, body and bones; and I shall live to hear thou art gone from earthly fires to those of that Hell which never sent forth an incarnate fiend more utterly diabolical!» «Hold thy belief,» replied Ulrica, «till the proof reach thee. But no!» she said, interrupting herself, «thou shalt know even now the doom which all thy power, strength, and courage is unable to avoid, though it is prepared for thee by this feeble hand. Markest thou the smouldering and suffocating vapour which already eddies in sable folds through the chamber? Didst thou think it was but the darkening of thy bursting eyes, the difficulty of thy cumbered breathing? No! Front-de-Bœuf, there is another cause. Rememberest thou the magazine of fuel that is stored beneath these apartments?» «Woman!» he exclaimed with fury, «thou hast not set fire to it? By Heaven, thou hast, and the castle is in flames!» «They are fast rising at least,» said Ulrica, with frightful composure; «and a signal shall soon wave to warn the besiegers to press hard upon those who would extinguish them. Farewell, Front-de-Bœuf! May Mista, Skogula, and Zernebock, gods of the ancient Saxons — fiends, as the priests now call them — supply the place of comforters at your dying bed, which Ulrica now relinquishes! But know, if it will give thee comfort to know it, that Ulrica is bound to the same dark coast with thyself, the companion of thy punishment as the companion of thy guilt. And now, parricide, farewell for ever! May each stone of this vaulted roof find a tongue to echo that title into thine ear!»

Walter Scott, «Ivanhoe»:

«Those of the castle who had not gotten to horse, still continued to fight desperately with the besiegers, after the departure of the Templar, but rather in despair of quarter than that they entertained any hope of escape. The fire was spreading rapidly through all parts of the castle, when Ulrica, who had first kindled it, appeared on a turret, in the guise of one of the ancient furies, yelling forth a war-song, such as was of yore raised on the field of battle by the scalds of the yet heathen Saxons. Her long dishevelled grey hair flew back from her

> uncovered head; the inebriating delight of gratified vengeance contended in her eyes with the fire of insanity; and she brandished the distaff which she held in her hand, as if she had been one of the Fatal Sisters who spin and abridge the thread of human life.
> The towering flames had now surmounted every obstruction, and rose to the evening skies one huge and burning beacon, seen far and wide through the adjacent country. Tower after tower crashed down, with blazing roof and rafter; and the combatants were driven from the courtyard. The vanquished, of whom very few remained, scattered and escaped into the neighbouring wood. The victors, assembling in large bands, gazed with wonder, not unmixed with fear, upon the flames, in which their own ranks and arms glanced dusky red. The maniac figure of the Saxon Ulrica was for a long time visible on the lofty stand she had chosen, tossing her arms abroad with wild exultation, as if she reigned empress of the conflagration which she had raised. At length, with a terrific crash, the whole turret gave way, and she perished in the flames which had consumed her tyrant. An awful pause of horror silenced each murmur of the armed spectators, who, for the space of several minutes, stirred not a finger, save to sign the cross.
> The voice of Locksley was then heard — «Shout, yeomen! the den of tyrants is no more! Let each bring his spoil to our chosen place of rendezvous at the trysting-tree in the Harthill Walk; for there at break of day will we make just partition among our own bands, together with our worthy allies in this great deed of vengeance.»

The fate of Reginald Front-de-Bœuf befell to the all Amorphous Serpents of Satan-Ego in Walter Scott's novels: to Basil Oliphant in Old Mortality, to Grand Magister in Talisman, to Rashleigh in Rob Roy. He boldly sentences them to death and then carries out the sentence with firm hand of Noble Knights. prince John as leading figure of Amorphous Serpents is spared due to the facts of history - the treacherous princed had outlived his magnanimous brother Richard Lionheart. But in his mystery the narrative stoppes at the point where treachery of Prince John is punished by public Disgrace and detest to him of all his ex-vassals.

Because this has nothing to do with barbaric wars of Ego, to revenge vanity of each folly. It is Court of Justice, performed against avowed enemies of God — against treacherous Satan-Ego of dead thought, and conscience and friendliness. Walter Scott as

Saint Augustine and as Mahatma Gandhi was excellent jurist, who held office of sheriff throughout his life. And like Augustine and like Gandhi he was adherent of Divine Natural Law, he putted conscience above the law, as natural law above the normative law. His executors of his sentence never carry it out before setting forth the full moral argument, the argument of Court of Justice.

And Scriptures grant their consent to Scott's sentence to Satan-Ego as to enemies of God.

MATTHEW 12

> «31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven a unto men: but the b blasphemy against the Holy Ghost shall c not be forgiven unto men.
> 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be a forgiven him, neither in this world, neither in the world to come»

CHAPTER 6. THE IMPACT OF WALTER SCOTT IN ESTABLISHMENT OF CHURCH OF FRIENDLINESS. THE SPACE OF INTELLECT AS THE ONLY REAL «PLUS» OF PSYCHIC ENERGY

1. CONSCIOUSNESS OF ENERGY OF SPIRIT AS EXISTENCE OF BEING-LEVEL

The Law of Conservation of force is inherent to entire the universe. This Law as Law of Self-conservation is inherent only for Living energies (W. Oswald's proposition) — to biological and energy of spirit.

But this Law as Self- Consciousness is inherent only to Energy of Spirit. It is not Living creatures who exist. It is creatures with Self-Consciousness which reach Being –Level.

In psychology this great discovery of Being-Level belongs to A. Maslow. Though I assume his theory of hierarchy of needs to be erroneous, his differentiation of between Growth of Energy of Spirit and Homeostasis and Deficit of Material energy is perfect. From this only one step is left to separation of this two qualities in two energies respectively. But Maslow has mixed them up in one hierarchy of need — higher level as growth, and lower level as homeostasis and deficit. He was wrong in this. This is distinction in kind, in two various energies, this is not distinction in degree, — no way to join the distinct order of two very different energies into one scheme of motivation. Each energy has its own mechanisms of motivation. In this, Fromm and Horney have escaped his mistake, separating energy of sick mind from energy of healthy mind in two distinct mechanisms.

Nevertheless, it was Maslow who have noticed this crucial for our research point: that there is Level of Being and Level of unconscious existence, which is equal to animal's unconsciousness. The cyclic homeostasis — is mechanism of physical control, while stable balance and capacity of growth — mechanism of scientific control of Energy of Spirit.

A. Maslow, «Farther reaches of Human nature»:

> «The hierarchy of values, in which the Being-Values are the „highest" is in part determined by the' hierarchy of basic needs, by the prepotency of deficit-needs over growth-needs. by the prepotency of homeostasis over growth, etc»

Spinoza says the same on distinction between ignorance of physical control as unconsciousness of existence and consciousness of scientific control as Being-Level of existence.

Spinoza, «Ethics»:

> «I have thus completed all I wished to set forth touching the mind's power over the emotions and the mind's freedom. Whence it appears, how potent is the wise man, and how much he surpasses the ignorant man, who is driven only by his lusts. For the ignorant man is not only distracted in various ways by external causes without ever gaining the true acquiescence of his spirit, but moreover lives, as it were unwitting of himself, and of God, and of things, and as soon as he ceases to suffer, ceases also to be. Whereas the wise man, in so far as he is regarded as such, is scarcely at all disturbed in spirit, but, being conscious of himself, and of God, and of things, by a certain eternal necessity, never ceases to be, but always possesses true acquiescence of his spirit»

Indeed, the question is not merely to be or not to be. The question is to be means to be conscious of your existence; to exist and still not to be conscious of your existence means not to be. Animal is living, but still he is not conscious of his existence. In this we cannot say that animal exists. The same case is with physical control of material energy.

S. Kierkegaard, «Sickness unto death»:

> «It is in this sense that consciousness is decisive. Generally speaking, consciousness, i.e. consciousness of self, is the decisive criterion of the

> self. The more consciousness, the more self; the more consciousness, the more will, and the more will the more self. A man who has no will at all is no self; the more will he has, the more consciousness of self he has also.
> .....In unconsciousness of being in despair a man is furthest from being conscious of himself as spirit. But precisely the thing of not being conscious of oneself as spirit is despair, which is spiritlessness — whether the condition be that of complete deadness, a merely vegetative life, or a life of higher potency the secret of which is nevertheless despair. In the latter instance the man is like the sufferer from consumption: he feels well, considers himself in the best of health, seems perhaps to others to be in florid health, precisely when the sickness is most dangerous»

S. Kierkegaard, «Sickness unto death»:

> «However vain and conceited men may be, they have nevertheless for the most part a very lowly conception of themselves, that is to say, they have no conception of being spirit, the absolute of all that a man can be but vain and conceited they are...by way of comparison. In case one were to think of a house, consisting of cellar, ground-floor and premier etage, so tenanted, or rather so arranged, that it was planned for a distinction of rank be tween the dwellers on the several floors; and in case one were to make a comparison between such a house and what it is to be a man — then unfortunately this is the sorry and ludicrous condition of the majority of men, that in their own house they prefer to live in the cellar. The soulish-bodily synthesis in every man is planned with a view to being spirit, such is the building; but the man prefers to dwell in the cellar, that is, in the determinants of sensuous ness. And not only does he prefer to dwell in the cellar; no, he loves that to such a degree that he becomes furious if anyone would pro pose to him to occupy the bel etage which stands empty at his disposition — for in fact he is dwelling in his own house. No, to be in error or delusion is (quite un Socratically) the thing they fear the least».

Like in Myth of Cave by Plato, Kierkegaard asserts that Field of Ego-system of material energy is existence in darkness of error and delusion of unconscious mechanisms of physical control.

S. Blackburn, «Plato's Republic»:

> «the Myth of the Cave. In this fantastic image the plight of ordinary, uneducated, unenlightened humanity is compared to that of prisoners in a cave. It is a rather peculiar cave, however. They are tied so as only to see the back wall of the cave. Matters are arranged so that behind their backs is a fire, and a kind of roadway along which are carried all sorts of statuettes and animal models, puppets or marionettes. The fire casts the shadow of these artificial things on to the wall the prisoners see: «the shadows of artefacts… constitute the only reality people in this situation would recognize'. Ascent from the cave happens when one of the prisoners is released, and made to turn and see the marionettes themselves, and the fire. This unfamiliar sight would frighten and bewilder him, habituated as he is to the world of shadows. Further ascent takes the ex-prisoner up «a rough steep slope' to the world of daylight, which again is unfamiliar and overwhelming. Gradually, however, he would begin to make out the real things of everyday life. And then, the last thing he would do is to make out the heavenly bodies and the sun itself. This is the pinnacle of understanding, the last illumination, an acquaintance with the Form of the Good itself».

2. «PLUS» OF SPACE OF INTELLECT AS SUPPLY OF ENERGY OF SPIRIT. GROWTH OF KNOWLEDGE AND SCIENTIFIC CONTROL AS STABLE BALANCE OF ENERGY OF SPIRIT

What is Field of Force of Intellect of energy of Spirit?

It is two opposite poles of Intellect — Passive Intellect as Laws of Nature (laws of energies) and Active Intellect as Capacity to Think, capacity to discover the Laws of natural energies and control the power of discovered energies.

The gravitation between Minus (Passive Intellect, Laws of Nature) and Plus (Active Intellect, Science to control laws of nature) of Field of Force of Intellect produces the Love to World as passion of energy of Spirit.

Thus, mankind is born with Hunger for Knowledge, or, as Russell putted it, with Thirst for Knowledge. Renan prefers «hunger» in «Future of science». Anyway, this Hunger for Knowledge is gravitation between passive and active poles of Field of Intellect, producing Energy of Spirit.

This is the point of outset for search for knowledge as fundamental motivation and therefore fundamental occupation of mankind. For mainline of history of mankind, its arterial way is search for knowledge, accumulation of knowledge of laws of nature, and emerging of scientific control of laws of nature in Technical achievements. This result of Active Intellect, the Thought of energy of Spirit is our access to the Space of Intellect, to the Divine Natural Law, set up by Deity and allowed us, mankind, to contemplate them, to discover them and to control them

It is the sun of Intellect which empowers men to see truth and to obtain their true Self — consciousness of Energy of Spirit.

Chapter on «Myth of the Cave» S. Blackburn begins from this citation from Plato's «Republic»:

> «So the sun is not to be identified with sight, but is responsible for sight and is itself within the visible realm… As goodness stands in the intelligible realm to intelligence and the things we know, so in the visible realm the sun stands to sight and the things we see. (VI, 508b c)

Construction of Space of Intellect — is thus essential, fundamental task and motivation of mankind. And progress in construction of this Space of Intellect is measured my progress in achievement of knowledge on Laws of Nature of deity (for all laws of nature are instilled by deity, aren't they?). And the Building of Space of Intellect is Growth of Energy of Spirit, and its capacity to its growth, unavailable for material energy of psyche.

I am trying to focus your attention on the fact that «PLUS» of Energy of Spirit is Knowledge and that that PLUS has capacity to GROWTH (unlike plus of material energy). «Plus» of psychic energies as supply of their current thus in the case with energy of spirit has capacity to growth. The more knowledge of laws of natural energies have been accumulated the more growth of PLUS of energy of Spirit as supply of current of power of Energy of Spirit.

And this Growth of Energy of Spirit is not merely the result of access to the power of material energies- electricity,

biochemistry, and so on — but first and foremost result of Growth of Passion of Energy of Spirit in process of growth of exercise of scientific control. The thing is the exercise of scientific control produces Passion of Energy of Spirit, the Emotional Tissue of Energy of Spirit — this is why of Men of Thought Love their work so much. Two qualities of motivation notices all investigators of character of men of thought as well as themselves in their autobiographies and letters — the strong sense of duty and the strong love to their work. As man of thought I readily agree with these inferences on nature of motivation of our tireless work for mankind.

This Love to thinking process, to scientific control has its physical manifestation in production of emotional tissue of energy of spirit — in positive passion of energy of spirit, which increases its emotional power much, and thus exhibits growth of Grace of energy of Spirit as powerful positive emotions. Moreover, the acquisition of knowledge on laws of its own energy — on psychic energy — helps to cure it from cancer of Field of Ego-system, and thus to provide high health and high growth of positive growth of energy of spirit.

Nowadays, Darwinian paradigm have stopped the process of accumulation of knowledge on laws of psychic energy being pseudoscience, the Lie and the Garbage in Space of Intellect, which blocks all our movement in Science. This is the meaning of complaints of Darwinian paradigm expressed by Chesterton in «What is wrong with the world». The broken scientific control and thus the Fall of mankind from Space of Intellect, from their movement in blessed House of Heaven, the Loss of keys to the Grace of Deity once permitted us in his home.

Why thus «Plus» of energy of Spirit provides stable balance and growth of power of Energy? Because it is Space of Intellect as knowledge of reality, as knowledge of Laws of natural energies (especially laws of our own psychic energy), because search of truth is essential motivation of energy of Spirit. Contact with Reality.

And contact with reality is true existence and stable balance, and capacity to control real energies.

S. Kierkegaard, «Sickness unto death»:

> «The sins of the flesh are the self-assertion of the lower self. The decisive fact that sin is despair (for sin is not the wildness of flesh and blood, but it is the spirit's consent thereto). .....The despair which is the passage-way to faith is also by the aid of the eternal: by the aid of the eternal the self has courage to lose itself in order to gain itself. .....The principal thing here is that the definition like a net must embrace all forms. And that it does, as can be seen when one tests it by setting up the opposite, namely, the definition of faith, by which I steer my course in the whole of this work, as by a sure mariners' mark. Faith is: that the self in being itself and in willing to be itself is grounded transparently in God. And for the whole of Christianity it is one of the most decisive definitions that the opposite of sin is not virtue but faith.
> ....The point is this. The gradations in the consciousness of the self with which we have hitherto been employed are within the definition of the human self, or the self whose measure is man. But this self acquires a new quality or qualification in the fact that it is the self directly in the sight of God. This self is no longer the merely human self but is what I would call, hoping not to be misunderstood, the theological self, the self directly in the sight of God. And what an infinite reality this self acquires by being before God! A herdsman who (if this were possible), is a self only in the sight of cows is a very low self, and so also is a ruler who is a self in the sight of slaves — for in both cases the scale or measure is lacking. The child who hitherto has had only the parents to measure himself by, becomes a self when he is a man by getting the state as a measure. But what an infinite accent falls upon the self by getting God as a measure!»

John 6

> 63 It is the a spirit that quickeneth;
> the flesh profiteth nothing: the
> words that I speak unto you, they
> are spirit, and they are life.

John 3

> 3 Jesus answered and said unto him, Verily, verily, I say unto thee,
> Except a man be a born b again, he cannot see the kingdom
> Of God.

> 4 Nicodemus saith unto him, How can a man be born when he is old? canheenter the second time into his mother's womb, and be born?
> 5 Jesus answered, Verily, verily, I say unto thee, Except a man be a born of b water and of the c Spirit, he can not d enter into the kingdom of God.
> 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
> 7 Marvel not that I said unto thee, Ye must be a born again

3. «PLUS» OF MATERIAL ENERGY AS DELUSION OF PSYCHIC DISORDER

It is another case with «Plus» of material energy which in all situations remains delusion of false Mirror of Field of Ego-system.

What means «Plus» of physical control of material energy when person is motivated with achieving it? It means, that person knowing nothing on Real Plus of Energy of Spirit — the energy of true existence and Grace of God, — is being wasting this energy of spirit on automatisms of dead parasitic energy.

This is how his Cave of Darkness and fug of stale air is produced.

Energy of Spirit is energy of Fresh Air of Production of positive passion of emotional tissue of psychic energy. It is, when healthy, powerful deluge of positive emotions — the winds of mountains in their sunny freshness. This deluge of positive emotions is provided by unique mechanism of Controlling Energy in contrast to the rest material (Determinate) energies of the universe. For it has stable balance of scientific control instead of cyclic homeostasis between equilibrium and dis-equilibrium.

When person is driven by cyclic homeostasis of material energy the production of deluge of positive emotions of Energy of Spirit stops. Now, instead of that process of supply of fresh air of positive emotions, begins another process of waste of those positive emotions on activity of dead material energy. And this dead material energy turns the love positive passions of energy of Spirit (or love and hate emotions when necessary to fight evil)

into dirty grey of its ambivalent emotions (positive and negative simultaneously as being produced by dread).

Now it is clear, how fresh and sunny air of mountains of Space of Intellect of Energy of Spirit turns into the Dirt and Fug of stale air of the Cave and the cellar. Parasitic material energy in pursuit of delusions of False Mirror of Field of Ego-system, firstly stops production of positive emotions of Field of Intellect, taking its energy, and then wastes the amount of actual emotions in automatisms of cyclic homeostasis — painful, insatiable hunger as permanent dread.

There are two cases of «Plus» of physical control as two cases of psychic disorder (of non-organic origin)

1) THE FIRST CASE IS THE CASE OF MANIC-DEPRESSIVE PSYCHOSIS

It is the case of Normal Cyclic Homeostasis of material energy and its two gravitations — Narcissism and Inlovesickness. In other words, Inferior Ego-protection, when «Plus» is granted to SuperEgo of Field of Ego-system, and Superior Ego-protection, when Plus is granted to Ego of Field of Ego-system (two figures of False Mirror — Ego and SuperEgo).

There is no difference which Ego-protection we take — Inferior or Superior, Inlovesickness or Narcissism when we look from point of view of false «Plus» of material energy. Both are integral parts of cyclic homeostasis of physical control, and as such lead the one the same result — to the waste of amount of positive emotions, to depression, to «despair» as Kierkegaard says, to affective flattening, to emotional blunting as psychiatrist say.

«Manic» is always that false Plus of physical control, which does not mean real positive emotions, but elevation of mood by delusions of lunatic. And Depression is Thus achieved scarceness of real positive emotions of energy of Spirit.

2) THE SECOND CASE IS THE CASE OF SCHIZOPHRENIA PSYCHOSIS

This is the case with Broken cyclic homeostasis of physical control.

This effect is produced by abolishing of miner, Inferior Ego-protection, and is left only one Superior Ego-protection due to the interference of fictitious intellect in physical control.

Thus only one gravitation, the Narcissism of Superior Ego-protection is left, and only one «Plus» — the «Plus» of Ego on Field of Ego-System. The normal mechanism of cyclic homeostasis as circles of fusion of Two gravitations in «love of sadomasochism» is gone.

And instead of this arises another, single and wretched one — gravitation of Narciss-Inlovesickness, which embraces both. This is abnormal for physical control the case where both figures of Field of Ego-system, both poles of this Field of Force displays «Plus» — Ego as Plus and SuperEgo as Plus. Normal physical control of this Field of Forces displays one Plus and one Minus simultaneously, regardless to the which figure is plus and which is minus at present situation, is it Narcissism of inner Plus or Inlovesickness of outer Plus.

In this case of schizoid mentality situation with Pluses appears, — the situation of Romantic Love in literature. As you understand material energy with its false Pluses as delusions of parasitic energy cannot bring anything good even when it functions normally. And now when it is pathology of pathology, or sickness of parasitic energy, it is all the more perdition for energy of spirit.

Indeed, this two «Pluses» of schizoid gravitation of Narcisse — Inlovesickness immediately turn into Two Minuses, so that this gravitation is always gravitation of alternation of absurd elevation of mood and dead depression of lost physical control — the Dead Ego of Two Pluses.

Two Pluses of Romance means that some other person became

«loading of Super-Ego» as equal to the Plus of Ego of schizoid mentality. Two Minuses means that Romantic person as loading of SuperEgo delivered blow on Ego by rejecting its power, by demolishing power of Ego. Thus, both Pluses turns into Minuses, and thus physical control is lost completely and absolutely. The distinction from former case with normal ceclic homeostasis is obvious: in former case there is no this dramatic situation with entire destruction of physical control, — some Plus, inner Ego or outer SuperEGo is also burning within normal homeostasis, minor Inferior, or bigger Superior but burning. In this case, two Pluses are alternating with two Minuses and thus the drastic crush of Field of Ego-system is being reached. «Dead Ego» of two Minuses or lost physical control results in powerful waves of hatred, which blast away the basic energy of Spirit.

This is why prognosis in case with former psychosis is far optimistic than in this latter cases of schizophrenia psychosis: there the reason psychosis is only exhaustion of positive emotions of energy of Spirit, and in this latter case the cause of psychosis is the entire destruction, explosion of Field of energy of Spirit.

But in all cases, the «Plus» of material energy is only Sirena which seduces with bright fires from sunny air of energy of Spirit into the dirty cave of pain of permanent dread of material energy.

S. Kierkegaard, «Sickness unto death»:

> «Ah, so much is said about human want and misery — I seek to understand it, I have also had some acquaintance with it at close range; so much is said about wasted lives — but only that man's life is wasted who lived on, so de ceived by the joys of life or by its sorrows that he never became eternally and decisively con scious of himself as spirit, as self, or (what is the same thing) never became aware and in the deepest sense received an impression of the fact that there is a God, and that he, he him self, his self, exists before this God, this gain of infinity, which is never attained except through despair. And, oh, this misery, that so many live on and are defrauded ofthis most blessed ofall thoughts; this misery, that people employ themselves about everything else, or, as for the masses of men, that people employ them about everything else, utilize them to generate the power for the theater of life, but never remind them of their blessedness; that they

> heap them in a mass, instead of splitting them apart so that they might gain the highest thing, the only thing worth living for, and enough to live in for an eternity exists! — it seems to me that I could weep for an eternity over the fact that such misery And, oh, to my thinking this is one expression the more of the dreadfulness of this most dreadful sickness and misery, namely, its hiddenness it — not only that he who suffers from may wish to hide it and may be able to do so, to the effect that it can so dwell in a man that no one, no one whatever discovers it; no, rather that it can be so hidden in a man that he himself does not know it! And if so, if thou hast lived in despair (whether for the rest thou didst win or lose), then for thee all is lost, eternity knows thee not, it never knew thee, or (even more dreadful) it knows thee as thou art known, it puts thee under arrest by thyself in despair»

4. SCIENTIFIC CONTROL OF SPACE OF INTELLECT AS THE ONLY REAL «PLUS» OF PSYCHIC ENERGY

Thus there is only one «Plus» or in other words only one supply of psychic energy, and it is Scientific control of energy of Spirit. And this Scientific control has being built throughout the ages of civilization in accumulation of knowledge of natural energies (for only data on laws of energies is data of science). This accumulated amount of knowledge is Space and Time of energy of Spirit of mankind: Space because our mind moves within the space of knowledge, in learning and study; Time because the length of life of our Spirit is measured by quantity of accumulated knowledge.

This means that Our Space of Intellect, or knowledge of laws of natural energies must be the object of our essential and particular concern.

Unfortunately, it is not the case with modern science which with Darwinian paradigm, has turned into garbage of Lie and Disinformation. This Disinformation is not merely absence of data, it is Garbage, which blocks our access into Space of Intellect, and therefore our access to Plus of our energy, to the Sun and Air of Mountains of Spirit, to the power and health of scientific control.

For it is broken scientific control which we got with all those piles of garbage of false data in our Space of Intellect.

Chesterton says with this respect in «Orthodoxy», that God have given to us vision as model which we must strive to achieve. If we understand his terms «vision. Model. Ideal» as Laws of Nature, established by God, that the confusion is gone. Chesterton speaks of scientific control. It is confusion with terms, which led to misunderstanding him. When he speaks on laws of Psychic Energy as «model given by God» he calls them «dogmas» and thus he is back to all enormous misinterpretations of old scriptures. But if we substitute for his «dogmas, fixed visions and models given by God» Laws of Psychic Energy — than his thought becomes shiny clear.

He is saying that scientific control of energy of Spirit is destructed and lost by false science of Darwinism and by false philosophy of skepticism and materialism. He is saying that we need to hold firm and high our model of health energy of Spirit, purged from Field of Ego-system, because it is ideal which God has granted to us in: aws of Psychic Energy. And that ignoring this Laws of Psychic Energy means to be destructed by unconscious automatisms of material energy of physical control. It means the loss of scientific control and therefore the loss of Bliss of energy of Spirit, the end of existence.

Chesterton, «Orthodoxy»:

> «This is the only really healthy way with the word evolution, to work for what you want, and to call that evolution. The only intelligible sense that progress or advance can have among men, is that we have a definite vision, and that we wish to make the whole world like that vision. If you like to put it so, the essence of the doctrine is that what we have around us is the mere method and preparation for something that we have to create. This is not a world, but rather the materials for a world. **God has given us not so much the colours of a picture as the colours of a palette. But He has also given us a subject, a model, a fixed vision. We must be clear about what we want to paint.** This adds a further principle to our previous list of principles. We have said we must be fond of this world, even in order to change it. **We now add that we must be fond of another world (real or imaginary) in order to have**

> **something to change it to. We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds.** Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road — very likely the wrong road. **But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.**
> Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow but sure in bringing justice and mercy among men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian sophist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier».

How to set up the Church of Friendliness?

Make the Space of Intellect the central object of all your concerns!

First of all beware the garbage of false science, beware the garbage of Darwinian paradigm and other absurdities of modern «science». Remember, that your essential goal is Knowledge on Laws of Psychic energy in order to purge your mind from dirt of material energy! And to achieve this goal your first step will be the cleaning of your Space of Intellect, the deliverance from all the garbage of disinformation which now is main obstacle on the way of real science.

Than you have to single out the books of all Great Prophets on Discovery of Psychic Energy, and this is by no way only those from Old scriptures.

This is books of

Plato's Republic
Tacitus

Plinius The Young

St Augustine Civitas Dei

Spinoza

Siren Kierkegaard on «Sickness unto death» and «Either — Or»

Lessing «Education of mankind»

G. Sand, Spiridion

R. Rolland, «Universal Gospel by Vivekananda», his works on biographies of great men of Spirit

Ernest Renan's investigation on Christianity

«Rebel» by Albert Camus

«Treason of Intellectuals» by J/ Benda

«1984» by George Orwell

Albert Schweitzer

Arnold Toynbee on Study of History

Karl Jaspers on Meaning of History

H. Spenser, Social Statics

B. Russell's social works

G.K. Chesterton works

Constant Martha (1820—1895). Work: Les moralistes sous l'empire romain, philosophes et poëtes.

Russian Literature of classics

A. Herzen's My Past and Thoughts

D. Merezhkovsky works

E. Trubezkoy on Natural Law, on Civitas Dei by Augustine, and other works

A. Solzhenitsyn, on GULAG

A. Maslow

E. Fromm

K. Horney

K. Jung, Adler, Rodgers, Freud works

Schelling's «Nights watches»

S. Milgram's «Obedience to authority»

A. Kempinsky «Psychology of schizophrenia»

S. Bing's «What would Machiavelli do?»

Philosophical works and his theory of Natural Law by E. Trubezkoy

And of course,

Novels by Walter Scott!!

This list do not exhaust all the important works on Discovery of Psychic Energy of course, but it demonstrates its basic names.

To avail yourself with this great writings at full you have to use my works on Discovery of psychic energy as manual, as instructions formulated in scientific language. Because without mathematical language of Scientific Revolution of Energetics you are liable to get into confusion, reading highly speculative and abstract argument of Great Prophets. Thus, gather my books on Discovery together, but remember, that formulas in my books are only keys in scientific formulas. To get full information you have to make extensive reading of books of Prophets and books on History. And again to read History is important only if you know How to read it.

Because History is essential subject in comprehension of laws of Psychic energy and especially in process of identifying of you real Self — your energy of Spirit as distinguished from your Field of Ego-system.

To read History with this purpose in head means thus to identify in history of mankind war between two energies of mind as essential meaning of World History. And to bear in mind while reading book on history, that the good side in this war, the Energy of Spirit is You, is your real Self, and you are reading the story of your Life. And you manage to understand the and to trace in course of events the laws of Psychic energy will depend your capacity to identify your true Spirit and your Field of Ego-system, and to remove the latter.

Because only this — the capacity to purge your energy of Spirit from activity of Field of Ego-system will enable you to Fusion with Integrity in Grace and Bliss of friendliness as Honor of Conscience, Compassion and Sincere respect to each other. In Holy Laughter on

absurdity of Field of Ego-system and avowed Service to the truth and Justice.

I endeavored to demonstrate in previous chapters that novels of Walter Scott has nothing to do with Romance of schizoid mentality, but on the contrary are to be considered as great impact into Discovery of Psychic Energy. For like characters of Chekhov, Tolstoy, Gogol, Dostoevsky Chesterton characters of Walter Scott reflects profound insight of psychological reality — the laws of Psychic energy.

His Chivalric characters — are those «Model, given us by God», or in other words the Health Energy of Spirit, — which Chesterton was so much concerned. They tried to laugh him down as dreamer and as Romance, but his Ideal has nothing to do with Romance. His Ideal is pure realism of Laws of Healthy Energy of Spirit, but given into brilliant highly artistic form like the best of Old Scriptures. And this why their impact and their operation on minds of people appeared to be so impressive. He was really crowned with popularity with his books, like crowned remains the Bible.

Throughout his own life, as well as the lives of his heroes, Walter Scott exhibited his understanding of pivotal meaning of education, of reason and science in achievement of that health of Spirit, which he so much succeeded with his chivalric characters and Churches of Friendliness they make in his novels.

H. Pearson, «Life of Walter Scott»:

> «At the age of thirty-seven he expressed his regret, not that he had wasted many years studying the law, but that he had wasted a few in not studying the classics: «I would at this moment give half the reputation I have had the good fortune to acquire, if by doing so I could rest the remaining part upon a sound foundation of learning and science.»
> …His dislike of extreme attitudes in religion, politics and social life was due to the fact that his own feelings were guided by reflection rather than impulse»

Walter Scott, «The Old Mortality»:

> «Henry Morton was one of those gifted characters, which possess a force of talent unsuspected by the owner himself. He had inherited

> from his father an undaunted courage, and a firm and uncompromising detestation of oppression, whether in politics or religion. But his enthusiasm was unsullied by fanatic zeal, and unleavened by the sourness of the puritanical spirit. From these his mind had been freed, partly by the active exertions of his own excellent understanding, partly by frequent and long visits at Major Bellenden's, where he had an opportunity of meeting with many guests whose conversation taught him, that goodness and worth were not limited to those of any single form of religious observance. The base parsimony of his uncle had thrown many obstacles in the way of his education; but he had so far improved the opportunities which offered themselves, that his instructors as well as his friends were surprised at his progress under such disadvantages. Still, however, the current of his soul was frozen by a sense of dependence, of poverty, above all, of an imperfect and limited education. These feelings impressed him with a diffidence and reserve which effectually concealed from all but very intimate friends, the extent of talent and the firmness of character, which we have stated him to be possessed of».

Walter Scott «Rob Roy»:

> «Besides the progress which Miss Vernon, whose powerful mind readily adopted every means of information offered to it, had made in more abstract science, I found her no contemptible linguist, and well acquainted both with ancient and modern literature. Were it not that strong talents will often go farthest when they seem to have least assistance, it would be almost incredible to tell the rapidity of Miss Vernon's progress in knowledge; and it was still more extraordinary, when her stock of mental acquisitions from books was compared with her total ignorance of actual life. It seemed as if she saw and knew everything, except what passed in the world around her; — and I believe it was this very ignorance and simplicity of thinking upon ordinary subjects, so strikingly contrasted with her fund of general knowledge and information, which rendered her conversation so irresistibly fascinating, and rivetted the attention to whatever she said or did»

Walter Scott, «Ivanhoe»:

> «The beautiful Rebecca had been heedfully brought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged, and enlarged, in the course of a progress beyond her years, her sex, and even the age in which she lived. Her knowledge

of medicine and of the healing art had been acquired under an aged Jewess, the daughter of one of their most celebrated doctors, who loved Rebecca as her own child, and was believed to have communicated to her secrets which had been left to herself by her sage father at the same time, and under the same circumstances. The fate of Miriam had indeed been to fall a sacrifice to the fanaticism of the times; but her secrets had survived in her apt pupil. Rebecca, thus endowed with knowledge as with beauty, was universally revered and admired by her own tribe, who almost regarded her as one of those gifted women mentioned in the sacred history. Her father himself, out of reverence for her talents, which involuntarily mingled itself with his unbounded affection, permitted the maiden a greater liberty than was usually indulged to those of her sex by the habits of her people, and was, as we have just seen, frequently guided by her opinion, even in preference to his own».

CHAPTER 7. SAXON PARTY AS CHURCH OF FRIENDLINESS VERSUS NORMAN PARTY AS LEVIATHAN OF SADOMASOCHISM

1. THE FALSE «PLUS» OF PHYSICAL CONTROL OF FIELD OF EGO-SYSTEM

H. Spenser, «Social statics»:

> «Such an influence we have in the sentiment of veneration, reverence for power, loyalty. By this feeling it is that society begins to be organized; and where the barbarism is greatest, there is this feeling strongest. Hence the fact that all traditions abound in superhuman beings, in giants and demigods. The mythical accounts of Bacchus and Hercules, of Thor and Odin, and of the various divine and half divine personages who figure in the early histories of all races merely prove the intensity of the awe with which superiority was once regarded. With the advance of civilization this awe of power diminishes.
> The proposition is that in proportion as the members of a community are barbarous — that is, in proportion as they show a lack of moral sense by seeking gratification at each other's expense — in the same proportion will they show depth of reverence for authority.
> What, now, are the several indications of deficient moral sense? First on the list stands disregard of human life; next, habitual violation of personal liberty; next to that, theft, and the dishonesty akin to it. Each of these, if the foregoing theory be true, we ought to find most prevalent where the awe of power is most profound.
> Well, is it not a fact that groveling submission to despotic rule flourishes side by side with the practice of human sacrifices, infanticide, and assassination? That infringements of personal liberty are greatest where awe of power is greatest is in some sort a truism, seeing that forced servitude, through which alone extensive violations of human liberty can be made, is impossible, unless the sentiment of power worship is strong. Thus, the ancient Persians could never have allowed themselves to be considered the private property of their monarchs had it not been for

> the overwhelming influence of this sentiment. But that such submission is associated with a defect of moral sense is best seen in the acknowledged truth that readiness to cringe is accompanied by an equal readiness to tyrannize.
> Satraps lorded it over the people as their king over them. The Helots were not more coerced by their Spartan masters than these in turn by their oligarchy. Of the servile Hindus we are told that «they indemnify themselves for their passiveness to their superiors by their tyranny, cruelty, and violence to those in their power»
> During the feudal ages, while the people were bondsmen to the nobles, the nobles were vassals to their kings, their kings to the Pope. In Russia, at the present moment, the aristocracy are dictated to by their emperor much as they themselves dictate to their serfs. And when to these facts we add the significant one elsewhere dwelt upon, that the treatment of women by their husbands and children by their parents has been tyrannical in proportion as the servility of subjects to rulers has been extreme, we have sufficient proof that power worship is strongest where there is least regard for human freedom.
> The same association of dishonesty and submissiveness is found among more advanced peoples. Turning to the superior races, we find that they, too, have passed through phases in which this same relationship of characteristics was strongly marked»

There is a brilliant definition of friendship as versus sadomasochism «love' of Field of Ego-system by Antoine de Saint-Exupéry:

> «Love does not consist in gazing at each other, but in looking outward together in the same direction».

In this chapter I shall endeavor to demonstrate in terms of Energetics the rectitude of this proposition.

E. Fromm and A. Maslow asserts in their researches that the quality of healthy love remains always one the same –«brotherly love», says Fromm is in foundation of all healthy relations between spouses or lovers; «love as friendship» says Maslow forms essentials of relationship of lovers of his «self-actualizing " subjects.

Then what is that one single Direction which all healthy loving people prefer to look together to?

It cannot be anything but the «Plus» of healthy Energy of Spirit — the Space of Intellect for philosophers and scientists, the Kingdom of Heaven for Christians, the Truth, Justice, Conscience for common people. It is this Space of Intellect, the «Plus"of Energy of Spirit, which Minus is hunger of Thirst for Knowledge, the need of justice, the need of conscience, the need of power of scientific control.

Then who are those people who prefer to gaze at each other instead of looking in direction of truth, justice and conscience, and assume this to be real Love? Who are those people? Apparently, they cannot be anyone but men of Cyclic Homeostasis of two opposite gravitations of Field of Ego-system. For it is them who understand Love as fusion of those two opposite gravitations — Narcissism and Inlovesickness — in relations of sadomasochism, of command-obedience relations, in relations of fear and vainglory of hypocrites.

Indeed, they are forced to gaze to each other in their «Love» because, men always look in the Direction of Supply of Energy, in the Direction of «Plus» of their Minus, and the «Plus» of cyclic homeostasis of Field of Ego-system is «Awe of Power», «Authority», as «loadings of SuperEgo». It were H. Spenser, E. Fromm, E. Durkheim Z. Freud and S. Milgram who proved the fact, that primitive people see people in power as «Loadings of SuperEgo». Or as some magic, supernatural forces, which inspires dread and cringing In them.

Certainly, this «loadings of SuperEgo» are but distortions of False Mirror of Field of Ego-system, which shows all universe with its various natural energies as opposition of two quantities of some abstract «force» as measure of pressure. High levels of social ladder are reflected in this silly Mirror as radical heights of that abstract quantity of pressing force — as «omnipotence», and thus as «supernatural character» of Field of Ego-system.

It was not always the case, that Field of Ego-system of men reflected predominantly men as «Loadings of SuperEgo». Because societies of savages and their totems display the period of time

when it was forces of nature as most powerful environment of men, which appeared to Field of Ego-system as «omnipotence» of trees, animals, moon and stones. And it was brilliant research by Durkheim which exhibited the plain fact, that savages see in their totems abstraction of quantitative force, and insofar as such abstraction as heterogeneous force don't exist in real world full of different energies of nature, they percept this abstraction of physical control of law of conservation of force as «Supernatural forces».

But now, when forces of nature are no longer the main pressing force, the main power of men's environment, surrounded by new social reality of civilization, the place of totems in Field of Ego-system was substituted by social «Authorities» — «Obedience to authority» by Milgram, or «magic authorities» by Fromm as opposed to real «rational authorities». It must be emphasized that there is nothing wrong in ranks between rational authorities of rational relations. The mischief is the magic authorities, produced not by rational perception of their importance and functions, but by «Loadings of SuperEgo» as «omnipotent pressing force» of physical control (hence the dread they inspire in subjects).

This is why savages in their search for Supply of energy looked at nature as their «Plus», while modern physical control (yeh, still savages!) looks at people in power in search for supply of the «Plus» of their Field pf Ego-system. Not, everyone, of course, only savages. The civilized men don't look at persons whatever rank they are as at supply for their energy, because Energy of Spirit and its scientific control has the only «Plus» in Space of Intellect, in Knowledge of science, in Knowledge of Rule of Law, in regulation of relations of civilized people by Law, not by People. This is why savages now, when next man in power comes as Loading of their SuperEGo, gaze at him with Love, as his fellow savages of forests has gazed at totems. And why those magic authorities gaze at their slave back with Love — for tyrant-slaves relations is the core of sadomasochism of physical control:

Narcissism of Superior Ego-protection, and Inlovesickness as Inferior Ego-protection. Using the terms of Chesterton, savages have Rulers, and civilized people of scientific control have Rule of Law.

G. K. Chesterton, «What is wrong with the world»:

> «Now the peculiar peril of our time, which I call for argument's sake Imperialism or Caesarism, is the complete eclipse of comradeship and equality by specialism and domination. There are only two kinds of social structure conceivable — personal government and impersonal government. If my anarchic friends will not have rules — they will have rulers. Preferring personal government, with its tact and flexibility, is called Royalism. Preferring impersonal government, with its dogmas and definitions, is called Republicanism

The Idea that «Plus» of material energy of false quantitative abstraction of pursuit for pressing force is the false «Plus», the False Idea of good, the False Idea of supply of energy of mankind — permeates the Chesterton's research in «What is Wrong with the world». His answer is — it is the False «Plus», the False Goal of modern culture of imperialism-capitalism, imperialism-caesarism, which is wrong. Because, he underscores, it results in demolishing the Real «Plus» of mankind, the Democracy of Comradship of Tavern's Debates:

> «Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern»

Chesterton, «What is wrong with the world»:

On bosses of business and imperialists–caesarists: loving «bossing and sacking», «domination», complete eclipse of comradeship of democracy, fairyland and romance of finance, despotic and anti-democratic, personal rule of Rulers, ego centered, stupid in «possession of head of wood», romantic Love to money and power, idolatry as worship of money and power.

> «Therefore there has arisen in modern life a literary fashion devoting itself to the romance of business, to great demigods of greed and to fairyland of finance. This popular philosophy is utterly despotic and anti-democratic; this fashion is the flower of that Caesarism against which I am concerned to protest. The ideal millionaire is strong in the possession of a brain of steel. The fact that the real millionaire is rather more often strong in the possession of a head of wood, does not alter the spirit and trend of the idolatry.
> ….All men do naturally love the idea of leisure, laughter, loud and equal argument; but there stands a specter in our hall. We are conscious of the towering modern challenge that is called specialism or cut-throat competition — Business. Business will have nothing to do with leisure; business will have no truck with comradeship; business will pretend to no patience with all the legal fictions and fantastic handicaps by which comradeship protects its egalitarian ideal.
> ….This is the huge modern heresy of altering the human soul to fit its conditions, instead of altering human conditions to fit the human soul. If soap boiling is really inconsistent with brotherhood, so much the worst for soap boiling, not for brotherhood. If civilization really cannot get on with democracy, so much the worse for civilization, not for democracy. Certainly, it would be far better to go back to village communes, if they really are communes. Certainly, it would be better to do without soap rather than to do without society. Certainly, we would sacrifice all our wires, wheels, systems, specialties, physical science and frenzied finance for one half-hour of happiness such as has often come to us with comrades in a common tavern. I do not say the sacrifice will be necessary; I only say it will be easy»

So much for False «Plus» of savages of totems, and of modern sadomasochism of physical control as common phenomenon for all men with active Field of Ego-system of all epochs.

2. SAXON PARTY AS CHURCH OF FRIENDLINESS

Now, passing to Walter Scott's «Ivanhoe» we can observe that his mystery on War between Good and Evil, between Healthy Energy of Spirit and Insane material energy, again perfectly operates as Exhibition of Laws of Nature of this two antagonistic forces of mind.

Saxon Party, as Party of Healthy Energy of Spirit is described as Brotherly Love by Fromm and Love-Friendliness by Maslow; it is

exactly the case when all of them hate to gaze to each other, but are fascinated to look into one direction, — the Direction of True «Plus» of Space of Intellect.

For all of them, from swineherd Gurt and Jester Wamber to the King Richard, Noble Cedric, beautiful Knights Rebecca and Rowena and Brigand Robin Hood — all of them are men of Honor of Conscience, of Honor of Truth and Justice, and their brave company from the king to the Jester boldly debates with each other on the point How to achieve this common for all of them Direction — the Space of Intellect, the Kingdom of Heaven of Honor of Conscience. This is Tavern of democratic debates by Chesterton, the Rule of Natural Law of Truth and Conscience; there is no place in this tavern for cringing before magic authorities of kings and barons.

Meanwhile all of them exhibit plain human emotions as comrades of Chesterton's tavern do, and even literal entourage are the same, when king Richard and hermitage meet in his home to have merry debates, to have some wine, to listen some music and to have much fun. The pivotal characteristic of all their relations — relations of all Saxon Party — is shown as manifestation of human feelings even where some rational authorities are engaged. Because all of them essentially do not consider themselves as authorities, — the only authority being outside all of them, the mutual, universal «Plus», point of all of them — The Truth, the Justice, the Conscience of Kingdom of Heaven.

There is for example a wonderful Parable on poignancy of sentiment of justice and compassion of healthy Spirit of swineherd Gurt, — that passage where Cedric «launched his javelin at poor Fangs», the loving dog of Gurt. Gurt feels outraged with such injustice to his minor innocent brother, though he was ready to forgive his master injustice towards himself. Now, he demands his friend Jester Wamber, to let know to Cedric, their master, that he, Gurt, from this moment refuses to be his servant, and then he flees from Cedric.

Walter Scott, «Ivanhoe»:

> «So saying, and rising at the same time in his stirrups, impatient at the interruption of his journey, he launched his javelin at poor Fangs; for Fangs it was, who having traced his master thus far upon his stolen expedition, had here lost him, and was now, in his uncouth way, rejoicing at his reappearance. The javelin inflicted a wound upon the animal's shoulder, and narrowly missed pinning him to the earth; and Fangs fled howling from the presence of the enraged thane. Gurth's heart swelled within him; for he felt this meditated slaughter of his faithful adherent in a degree much deeper than the harsh treatment he had himself received. Having in vain attempted to raise his hand to his eyes, he said to Wamba, who, seeing his master's ill-humour, had prudently retreated to the rear, «I pray thee, do me the kindness to wipe my eyes with the skirt of thy mantle; the dust offends me, and these binds will not let me help myself one way or another.» Wamba did him the service he required, and they rode side by side for some time, during which Gurth maintained a moody silence. At length he could repress his feelings no longer. «Friend Wamba,» said he, «of all those who are fools enough to serve Cedric, thou alone hast dexterity enough to make thy folly acceptable to him. Go to him, therefore, and tell him that neither for love nor fear will Gurth serve him longer. He may strike the head from me, he may scourge me, he may load me with irons, but henceforth he shall never compel me either to love or to obey him. Go to him, then, and tell him that Gurth the son of Beowulph renounces his service.» «Assuredly,» said Wamba, «fool as I am, I shall not do your fool's errand. Cedric hath another javelin stuck into his girdle, and thou knowest he does not always miss his mark.» «I care not,» replied Gurth, «how soon he makes a mark of me. Yesterday he left Wilfred, my young master, in his blood. Today he has striven to kill before my face the only other living creature that ever showed me kindness. By St. Edmund, St. Dunstan, St. Withold, St. Edward the Confessor, and every other Saxon saint in the calendar (for Cedric never swore by any that was not of Saxon lineage, and all his household had the same limited devotion), I will never forgive him!» «To my thinking now,» said the Jester, who was frequently wont to act as peacemaker in the family, «our master did not propose to hurt Fangs, but only to affright him».
>
> Gurt and Locksly becomes friends due to courage and honor of conscience of both in circumstances where other men would have become sworn enemies: Locksley gives to Gurt the chance to defend his money in fair fight, and when Gurt exhibits courage of energy

of spirit, he befriends him and sets him free. And when later Locksley finds Gurt with his brave friend Jester Wamber at lost how to rescue their master Cedric from Jail of castle of Norman Party, he readily takes side of Justice and Conscience of innocent victims against evildoers of Norman Party: " our honour is concerned to punish them, — he says, -and we will find means to do so».

Walter Scott, «Ivanhoe»:

«Well and yeomanly done!» shouted the robbers; «fair play and Old England for ever! The Saxon has saved both his purse and his hide, and the Miller has met his match.» «Thou mayst go thy ways, my friend,» said the Captain, addressing Gurth, in special confirmation of the general voice, «and I will cause two of my comrades to guide thee by the best way to thy master's pavilion, and to guard thee from night-walkers that might have less tender consciences than ours; for there is many one of them upon the amble in such a night as this. Take heed, however,» he added sternly; «remember thou hast refused to tell thy name; ask not after ours, nor endeavour to discover who or what we are, for, if thou makest such an attempt, thou wilt come by worse fortune than has yet befallen thee.» Gurth thanked the Captain for his courtesy, and promised to attend to his recommendation.

«Of all the train none escaped except Wamba, who showed upon the occasion much more courage than those who pretended to greater sense. He possessed himself of a sword belonging to one of the domestics, who was just drawing it with a tardy and irresolute hand, laid it about him like a lion, drove back several who approached him, and made a brave though ineffectual attempt to succour his master. Finding himself overpowered, the Jester at length threw himself from his horse, plunged into the thicket, and, favoured by the general confusion, escaped from the scene of action. Yet the valiant Jester, as soon as he found himself safe, hesitated more than once whether he should not turn back and share the captivity of a master to whom he was sincerely attached.

….«Our master was too ready to fight,» said the Jester, «and Athelstane was not ready enough, and no other person was ready at all. And they are prisoners to green cassocks and black visors. And they lie all tumbled about on the green, like the crab-apples that you shake down to your swine. And I would laugh at it,» said the honest Jester, «if I could for weeping.» And he shed tears of unfeigned sorrow. Gurth's countenance kindled. «Wamba,» he said, «thou hast a weapon, and thy heart was ever stronger than thy brain; we are only two, but a sudden attack from men of resolution will do much; follow me!» «Whither?

> and for what purpose?» said the Jester. «To rescue Cedric.» «But you have renounced his service but now,» said Wamba. «That,» said Gurth, «was but while he was fortunate; follow me!» As the Jester was about to obey, a third person suddenly made his appearance and commanded them both to halt. From his dress and arms, Wamba would have conjectured him to be one of those outlaws who had just assailed his master; but, besides that he wore no mask, the glittering baldric across his shoulder, with the rich bugle-horn which it supported, as well as the calm and commanding expression of his voice and manner, made him, notwithstanding the twilight, recognise Locksley, the yeoman who had been victorious, under such disadvantageous circumstances, in the contest for the prize of archery. «What is the meaning of all this,» said he, «or who is it that rifle, and ransom, and make prisoners in these forests?»
>
> ….Besides, I have late experience that arrant thieves are not the worst men in the world to have to deal with.» The yeoman returned in the course of a few minutes.
>
> «Friend Gurth,» Locksley said, «I have mingled among yon men, and have learnt to whom they belong, and whither they are bound. There is, I think, no chance that they will proceed to any actual violence against their prisoners. For three men to attempt them at this moment were little else than madness; for they are good men of war, and have, as such, placed sentinels to give the alarm when any one approaches. But I trust soon to gather such a force as may act in defiance of all their precautions. You are both servants, and, as I think, faithful servants, of Cedric the Saxon, the friend of the rights of Englishmen. He shall not want English hands to help him in this extremity. Come, then, with me, until I gather more aid.»

They are living men with living feelings, even in mistakes. This is compassion to innocent men in hands of evildoers, this courage and resolution to fight with dishonest, mean men, this is resentment and repentance, fault of riddles conscience and apologies, natural sympathy to the courage and rectitude of each other, respect and admiration with service to Truth, exhibited in behavior of each other and so on.

Whether Jester Wamber or swineherd Gurt are as full-fledged Noble Knights of this Chesterton's tavern of democracy as Beautiful Knights Rebecca and Rowena, for it is asserted in Walter Scott's Novels, that Character makes nobility of person, and not his

gender or social status. Laughter of Wamber as Jester is not stupid fun of clowns. His Jester is Maslow's Healthy Spirit in his Philosophical Humor over the absurdities of Field of Ego-system, and like Maslow's best characters he is perfect pattern of courage in pursuit of Justice and Conscience.

Whatever misery men can suffer, says Walter Scott with pictures of emotion of healthy Spirit of such piercing beauty, sane human being is always divine human being, and in the depth of suffering he can exhibit more love, than insane satans on the heights of their power.

Such picture of extreme beauty of real love in relations of chivalric characters is drawn by Walter Scott in passage on self-sacrifice of Wamber in order to save life of his master Cedric. This is again parable to display the beauty of healthy Spirit of mankind. Wamber is as courageous a warrior as Cedric and Ivanhoe, and yet he as all of them exercise humility in submission to the truth of Kingdom of Heaven. He admits Cedric as Deity of Kingdom of Heaven and it is his service to Truth and Justice of this Space of Intellect which makes him to submit to the rational authority of his master. And this is again true Love of both looking in one direction — in the direction of Honor of Conscience. Each of them, during this scene of self-sacrifice of Wamber display his best Honor of Conscience, ardently seeking reasons to sacrifice his own life, and all of them refuse to accept sacrifice — Cedric and Athelstane. And only when Wamber brings them news on military forces of Locksley and Richard under the walls of castle, Cedric settle for his sacrifice, but declares his honor of conscience to risk his own life to save his Jester Wamber. This is not scene of relations of master and slave. This is scene of true Love of Energy of Spirit, where all participants exhibits best sentiments of loving Spirit, in its courage, in its care, in its sincerity and wisdom. In capacity to accept martyrdom but preserve the loyalty to the Truth of Kingdom of Heaven.

Walter Scott, «Ivanhoe»:

«By my faith,» said Cedric, «I should know that voice!» «It is that of your trusty slave and jester,» answered Wamba, throwing back his cowl. «Had you taken a fool's advice formerly, you would not have been here at all. Take a fool's advice now, and you will not be here long.» «How mean'st thou, knave?» answered the Saxon. «Even thus,» replied Wamba; «take thou this frock and cord, which are all the orders I ever had, and march quietly out of the castle, leaving me your cloak and girdle to take the long leap in thy stead.» «Leave thee in my stead!» said Cedric, astonished at the proposal; «why, they would hang thee, my poor knave.» «E'en let them do as they are permitted,» said Wamba; «I trust — no disparagement to your birth — that the son of Witless may hang in a chain with as much gravity as the chain hung upon his ancestor the alderman.» «Well, Wamba,» answered Cedric, «for one thing will I grant thy request.

And that is, if thou wilt make the exchange of garments with Lord Athelstane instead of me.» «No, by St. Dunstan,» answered Wamba; «there were little reason in that. Good right there is that the son of Witless should suffer to save the son of Hereward; but little wisdom there were in his dying for the benefit of one whose fathers were strangers to his.» «Villain,» said Cedric, «the fathers of Athelstane were monarchs of England!» «They might be whomsoever they pleased,» replied Wamba; «but my neck stands too straight upon my shoulders to have it twisted for their sake. Wherefore, good my master, either take my proffer yourself or suffer me to leave this dungeon as free as I entered.» «Let the old tree wither,» continued Cedric, «so the stately hope of the forest be preserved. Save the noble Athelstane, my trusty Wamba! it is the duty of each who has Saxon blood in his veins. Thou and I will abide together the utmost rage of our injurious oppressors, while he, free and safe, shall arouse the awakened spirits of our countrymen to avenge us.» «Not so, father Cedric,» said Athelstane, grasping his hand, for, when roused to think or act, his deeds and sentiments were not unbecoming his high race — «not so,» he continued; «I would rather remain in this hall a week without food save the prisoner's stinted loaf, or drink save the prisoner's measure of water, than embrace the opportunity to escape which the slave's untaught kindness has purveyed for his master.»

«And is there any prospect, then, of rescue from without?» said Cedric, looking to the Jester. «Prospect, indeed!» echoed Wamba; «let me tell you, when you fill my cloak, you are wrapped in a general's cassock. Five hundred men are there without, and I was this morning one of their chief leaders. My fool's cap was a casque, and my bauble a truncheon. Well, we shall see what good they will make

> by exchanging a fool for a wise man. Truly, I fear they will lose in valour what they may gain in discretion. And so farewell, master, and be kind to poor Gurth and his dog Fangs; and let my cockscomb hang in the hall at Rotherwood, in memory that I flung away my life for my master, like a faithful — fool.» The last word came out with a sort of double expression, betwixt jest and earnest. The tears stood in Cedric's eyes. «Thy memory shall be preserved,» he said, «while fidelity and affection have honour upon earth! But that I trust I shall find the means of saving Rowena, and thee, Athelstane, and thee also, my poor Wamba, thou shouldst not overbear me in this matter.»
> Noble Athelstane, farewell; and farewell, my poor boy, whose heart might make amends for a weaker head; I will save you, or return and die with you. The royal blood of our Saxon kings shall not be spilt while mine beats in my veins; nor shall one hair fall from the head of the kind knave who risked himself for his master, if Cedric's peril can prevent it. Farewell.» «Farewell, noble Cedric,» said Athelstane; «remember, it is the true part of a friar to accept refreshment, if you are offered any.»

It is doctrine of of Divine Natural Law as Laws of ethics in which all the novels of Walter Scott are steeped. The honest community under leadership of Locksley Robin Hood or Scottish Rob Roy — it is his model of righteous society in conditions where false Normative Law of Tyrants as rule of their whim and their will rules. They are teams of «outlaws», because they don't recognize the normative law of tyrants, they are followers of Divine Natural Law of Kingdom of Heaven and Space of Intellect — the laws of ethics, the moral law of conscience, the laws of psychic energy. And king Richard, being true Knight of Truth, admits their rectitude in this.

It is not King of England Richard Lionheart who runs the Saxon Party, it is the same for everyone, including Richard. The outside direction of «Plus» of Space of Intellect: it is Truth. Justice and Conscience. And Richard loves his company of Saxon Party because he altogether with them looks in this one direction.

Walter Scott employs here subtle artistic device to subdue Richard to the Divine Natural Law like all of them: they don't know that Black Knight is King of England, and thus they don't have

to subject to his will. Thus all of them, including King, finds themselves in service for Truth of Kingdom of Heaven. And Richard ultimately has to admit the rectitude of Locksley: he is right hunting in forest, it is the laws of England which err. But the evil will of his brother Prince John will prevent him from making changes in Law of England.

Walter Scott, «Ivanhoe»:

> «While they were thus employed, Locksley led the knight a little apart, and addressed him thus: «Deny it not, Sir Knight, you are he who decided the victory to the advantage of the English against the strangers on the second day of the tournament at Ashby.» «And what follows if you guess truly, good yeoman?» replied the knight. «I should in that case hold you,» replied the yeoman, «a friend to the weaker party.» «Such is the duty of a true knight at least,» replied the Black Champion; «and I would not willingly that there were reason to think otherwise of me.» «But for my purpose,» said the yeoman, «thou shouldst be as well a good Englishman as a good knight; for that which I have to speak of concerns, indeed, the duty of every honest man, but is more especially that of a true born native of England.» «You can speak to no one,» replied the knight, «to whom England, and the life of every Englishman, can be dearer than to me.» «I would willingly believe so,» said the woodsman, «for never had this country such need to be supported by those who love her. Hear me, and I will tell thee of an enterprise in which, if thou be'st really that which thou seemest, thou mayst take an honourable part. A band of villains, in the disguise of better men than themselves, have made themselves master of the person of a noble Englishman, called Cedric the Saxon, together with his ward and his friend Athelstane of Coningsburgh, and have transported them to a castle in this forest called Torquilstone. I ask of thee, as a good knight and a good Englishman, wilt thou aid in their rescue?» «I am bound by my vow to do so,» replied the knight; «but I would willingly know who you are, who request my assistance in their behalf?» «I am,» said the forester, «a nameless man; but I am the friend of my country, and of my country's friends. With this account of me you must for the present remain satisfied, the more especially since you yourself desire to continue unknown. Believe, however, that my word, when pledged, is as inviolate as if I wore golden spurs.» «I willingly believe it,» said the knight; «I have been accustomed to study men's countenances, and I can read in thine honesty and resolution. I will, therefore, ask thee no further questions, but aid thee in setting at

freedom these oppressed captives; which done, I trust we shall part better acquainted, and well satisfied with each other.»

….Locksley now proceeded to the distribution of the spoil, which he performed with the most laudable impartiality. A tenth part of the whole was set apart for the church and for pious uses; a portion was next allotted to a sort of public treasury; a part was assigned to the widows and children of those who had fallen, or to be expended in masses for the souls of such as had left no surviving family. The rest was divided amongst the outlaws, according to their rank and merit; and the judgment of the chief, on all such doubtful questions as occurred, was delivered with great shrewdness, and received with absolute submission. The Black Knight was not a little surprised to find that men in a state so lawless were nevertheless among themselves so regularly and equitably governed, and all that he observed added to his opinion of the justice and judgment of their leader. When each had taken his own proportion of the booty, and while the treasurer, accompanied by four tall yeomen, was transporting that belonging to the state to some place of concealment or of security, the portion devoted to the church still remained unappropriated.

….Wilfred bowed in submission, well knowing how vain it was to contend with the wild spirit of chivalry which so often impelled his master upon dangers which he might easily have avoided, or rather, which it was unpardonable in him to have sought out. The young knight sighed, therefore, and held his peace; while Richard, rejoiced at having silenced his counsellor, though his heart acknowledged the justice of the charge he had brought against him, went on in conversation with Robin Hood.

«King of outlaws,» he said, «have you no refreshment to offer to your brother sovereign? for these dead knaves have found me both in exercise and appetite.» «In troth,» replied the outlaw, «for I scorn to lie to your Grace, our larder is chiefly supplied with — » He stopped, and was somewhat embarrassed. «With venison, I suppose?» said Richard, gaily; «better food at need there can be none; and truly, if a king will not remain at home and slay his own game, methinks he should not brawl too loud if he finds it killed to his hand.» «If your Grace, then,» said Robin, «will again honour with your presence one of Robin Hood's places of rendezvous, the venison shall not be lacking; and a stoup of ale, and it may be a cup of reasonably good wine, to relish it withal.» The outlaw accordingly led the way, followed by the buxomgi monarch, more happy, probably, in this chance meeting with Robin Hood and his foresters than he would have been in again assuming his royal state, and presiding over a splendid circle of peers and nobles

….He then rose from his knee, folded his arms on his bosom, and, in a manner rather respectful than submissive, awaited the answer of the King, like one who is conscious he may have given offence, yet is confident in the rectitude of his motive. The blood rushed in anger to the countenance of Richard; but it was the first transient emotion, and his sense of justice instantly subdued it. «The King of Sherwood,» he said, «grudges his venison and his wine-flask to the King of England! It is well, bold Robin! but when you come to see me in merry London, I trust to be a less niggard host. Thou art right, however, good fellow. Let us therefore to horse and away. Wilfred has been impatient this hour. Tell me, bold Robin, hast thou never a friend in thy band, who, not content with advising, will needs direct thy motions, and look miserable when thou dost presume to act for thyself?» «Such a one,» said Robin, «is my lieutenant, Little John, who is even now absent on an expedition as far as the borders of Scotland; and I will own to your Majesty that I am sometimes displeased by the freedom of his counsels; but, when I think twice, I cannot be long angry with one who can have no motive for his anxiety save zeal for his master's service.» «Thou art right, good yeoman,» answered Richard; «and if I had Ivanhoe, on the one hand, to give grave advice, and recommend it by the sad gravity of his brow, and thee, on the other, to trick me into what thou thinkest my own good, I should have as little the freedom of mine own will as any king in Christendom or Heathenesse. But come, sirs, let us merrily on to Coningsburgh, and think no more on't.

….The wise and attentive precautions adopted for his safety touched Richard's feelings, and removed any slight grudge which he might retain on account of the deception the outlaw captain had practised upon him. He once more extended his hand to Robin Hood, assured him of his full pardon and future favour, as well as his firm resolution to restrain the tyrannical exercise of the forest rights and other oppressive laws, by which so many English yeomen were driven into a state of rebellion. But Richard's good intentions towards the bold outlaw were frustrated by the King's untimely death; and the Charter of the Forest was extorted from the unwilling hands of King John when he succeeded to his heroic brother».

3. NORMAN PARTY AS LEVIATHAN OF SADOMASOCHISM

It is another case with Norman Party, the Party of Satan-Ego in Walter Scott's mystery. For each of its members is the perfect instance of Spenser's syndrome on barbarian «Awe of Power».

It is in intercourse of those wicked men of Prince John's side where fickle treachery of physical control is exhibited. This is classics of «courtiers relations» as emasculated from all the human furnish — «Poshlost» of hollowness in pursuit of upper floors of social ladder. This is machines of some charge of pressing force with only «Plus» as to find the climax of this pressing force and to become tyrant of society. All their «relations» thus boils down to this fight for quantities of pressing force. They don't know what human relations are, — nothing of moral sentiment of Saxon party. Their feeling is feelings of machines in fight for pressing force: envy and dread, conceited vanity and perfidious hypocrites. They fear each other as rivals for «Plus» of pressing force, they envy each other, they don't respect each other, they do their best to rob and to debase each other. It is «Plus» of False Mirror as Loading of SuperEgo which like Sirena lures them into pursuit of some stony abstraction, of some «pressing power». And it is this delusion which deprives them of their real wealth of humane feelings of Energy of Spirit in pursuit of that flame of Sirena on Field of Ego-system.

This is the only «Love» available for them. And they gaze to each other to achieve it. This is the rape, the robbery, the fraud, the treachery, the homicide in their war with each other for the power of tyrants. They use each other to achieve the goal, for it is the sense of their Love — the vanquishing of other people to their will. To become masters with slaves, to give orders to slaves — they need slaves to reach their «Plus» of pressing force, to realize their Love. But in this process of killing each other they loss everything, and not only Energy of Spirit and the Grace of its Kingdom of Heaven. But first and foremost that fraudulent Sirena

of False Plus — the pressing force of tyrant, which appears non-existent, unrealistic delusion. The women they raped hate and disgust them, the women beaten into blunt slaves annoy them, the men vanquished into slaves scare them, and the rivals and complicits in rape and robbery betray them.

G. Spenser, «Social statics»:

> «Thus the remark is as old as the time of Thales, that tyrants rarely die natural deaths. From his day to ours, the thrones of the East have been continually stained with the blood of their successive occupants. The early histories of all European states and the recent history of Russia illustrate the same fact; and if we are to judge by his habits, the present Czar lives in constant fear of assassination. Nor is it true that those who bear universal sway and seem able to do as they please can really do so. They limit their own freedom in limiting that of others; their despotism recoils and puts them also in bondage. We read, for instance, that the Roman emperors were the puppets of their soldiers. „In the Byzantine palace," says Gibbon, „the emperor was the first slave of the ceremonies he imposed." Speaking of the tedious etiquette of the time of Louis le Grand, Madame de Maintenon remarks, „Save those only who fill the highest stations, I know of none more unfortunate than those who envy them. If you could only form an idea of what it is!" The same reaction is felt by slave owners».

Walter Scott, «Ivanhoe»:

> «I would hope, however, Sir Knight,» said the Templar, «that this alteration of measures arises from no suspicion of my honourable meaning, such as Fitzurse endeavoured to instil into thee?» «My thoughts are my own,» answered De Bracy; «the fiend laughs, they say, when one thief robs another; and we know, that were he to spit fire and brimstone instead, it would never prevent a Templar from following his bent.» «Or the leader of a Free Company,» answered the Templar, «from dreading at the hands of a comrade and friend the injustice he does to all mankind.» «This is unprofitable and perilous recrimination,» answered De Bracy; «suffice it to say, I know the morals of the Temple Order, and I will not give thee the power of cheating me out of the fair prey for which I have run such risks.» «Psha,» replied the Templar, «what hast thou to fear? Thou knowest the vows of our order.» «Right well,» said De Bracy; «and also how they are kept. Come, Sir Templar, the laws of gallantry have a liberal interpretation in Palestine, and this is a case in which I will trust nothing to your conscience.»

«For my vow,» said the Templar, «our Grand Master hath granted me a dispensation. And for my conscience, a man that has slain three hundred Saracens need not reckon up every little failing, like a village girl at her first confession upon Good Friday eve.»
«Thou knowest best thine own privileges,» said De Bracy. «Yet, I would have sworn thy thought had been more on the old usurer's money-bags than on the black eyes of the daughter.»
«No,» replied De Bracy, «I will remain beside my prize. What thou sayst is passing true, but I like not the privileges acquired by the dispensation of the Grand Master, and the merit acquired by the slaughter of three hundred Saracens. You have too good a right to a free pardon to render you very scrupulous about peccadilloes.»

Walter Scott, «Ivanhoe»:

«At another time the Prince would have treated this deed of violence as a good jest; but now that it interfered with and impeded his own plans, he exclaimed against the perpetrators, and spoke of the broken laws, and the infringement of public order and of private property, in a tone which might have become King Alfred. «The unprincipled marauders!» he said; «were I ever to become monarch of England, I would hang such transgressors over the drawbridges of their own castles.» «But to become monarch of England,» said his Ahithophel,2 coolly, «it is necessary not only that your Grace should endure the transgressions of these unprincipled marauders, but that you should afford them your protection, notwithstanding your laudable zeal for the laws they are in the habit of infringing.
Prince John struck his forehead with impatience, and then began to stride up and down the apartment. «The villains,» he said — «the base, treacherous villains, to desert me at this pinch!» «Nay, say rather the feather-pated, giddy madmen,» sid Waldemar, «who must be toying with follies when such business was in hand.»
«Come hither, Waldemar,» said Prince John. «An unhappy prince am I. My father, King Henry, had faithful servants. He had but to say that he was plagued with a factious priest, and the blood of Thomas-a-Becket, saint though he was, stained the steps of his own altar.4 Tracy, Morville, Brito,5 loyal and daring subjects, your names, your spirit, are extinct! and although Reginald Fitzurse hath left a son, he hath fallen off from his father's fidelity and courage.» «He has fallen off from neither,» said Waldemar Fitzurse; «and since it may not better be, I will take on me the conduct of this perilous enterprise.
Page,» he said, «hie to my lodgings, and tell my armourer to be there in readiness; and bid Stephen Wetheral, Broad Thoresby, and the Three

Spears of Spyinghow come to me instantly; and let the scout-master, Hugh Bardon, attend me also. Adieu, my Prince, till better times.» Thus speaking, he left the apartment. «He goes to make my brother prisoner,» said Prince John to De Bracy, «with as little touch of compunction as if it but concerned the liberty of a Saxon franklin. I trust he will observe our orders, and use our dear Richard's person with all due respect.» De Bracy only answered by a smile. «By the light of Our Lady's brow,» said Prince John, «our orders to him were most precise, though it may be you heard them not, as we stood together in the oriel window. Most clear and positive was our charge that Richard's safety should be cared for, and woe to Waldemar's head if he transgress it!» «I had better pass to his lodgings,» said De Bracy, «and make him fully aware of your Grace's pleasure; for, as it quite escaped my ear, it may not perchance have reached that of Waldemar.» «Nay, nay,» said Prince John, impatiently, «I promise thee he heard me; and, besides, I have farther occupation for thee. Maurice, come hither; let me lean on thy shoulder.» They walked a turn through the hall in this familiar posture, and Prince John, with an air of the most confidential intimacy, proceeded to say, «What thinkest thou of this Waldemar Fitzurse, my De Bracy? He trusts to be our Chancellor. Surely we will pause ere we give an office so high to one who shows evidently how little he reverences our blood, by his so readily undertaking this enterprise against Richard. Thou dost think, I warrant, that thou hast lost somewhat of our regard by thy boldly declining this unpleasing task. But no, Maurice! I rather honour thee for thy virtuous constancy. There are things most necessary to be done, the perpetrator of which we neither love nor honour; and there may be refusals to serve us which shall rather exalt in our estimation those who deny our request. The arrest of my unfortunate brother forms no such good title to the high office of Chancellor as thy chivalrous and courageous denial establishes in thee to the truncheon of High Marshal. Think of this, De Bracy, and begone to thy charge.»

«Fickle tyrant!» muttered De Bracy, as he left the presence of the Prince; «evil luck have they who trust thee. Thy Chancellor, indeed! He who hath the keeping of thy conscience shall have an easy charge, I trow»

CHAPTER 8. CHIVALRY AS LOVE OF CHURCH OF FRIENDLINESS IN WALTER SCOTT'S NOVELS

1. CHIVALRIC CHARACTERS OF WALTER SCOTT VERSUS SCHIZOID OLYMPIC GODS OF HOMER

There is the same episodes in Scott's Ivanhoe as in Homer's Iliad: two young princesses of rare beauty have been kidnapped by warriors, ready to wage war to obtain right on possession of these beautiful princesses.

This plot is akin to that of Helen and Paris in Trojan War of Iliad.

My purpose is to demonstrate the chasm between Schizoid images of Olympic Gods in Iliad and Chivalric characters of Walter Scott as realistic characters of healthy energy of Spirit.

Who is Helen, what we know of her? We are told that she is daughter of Goddess and thus she is Goddess herself. We are told of her blinding the eye beauty, incredible in mortals, and thus — she is the second Goddess of Love, another Aphrodite. We are also told that she has fled from her husband, who was nice to her, with another man. And that she did that despite of the fact that she knew it was national war to be the result of her whim.

This is all data we have on Helen The Big Beauty. That she is an regular Olympic Goddess, conceited, destitute of reflection and immoral in her pursuit of power and in her indulgence in pleasures. The Great Hubris Ego of God, which denies any power beyond his will and his vainglory. This is the typical schizoid Ideals of Neitzschean characters, borrowed by him in Greek tragedy he admired so much.

Nietzsche, «An attempt of self-criticizm», foreword to «Birth of tragedy»:

> «Already in the foreword to Richard Wagner, art — and not morality — is set down as the properly metaphysical activity of man; in the book itself the piquant proposition recurs time and again, that the existence of the world is justified only as an aesthetic phenomenon. Indeed, the entire book recognises only an artist-thought and artist-after thought behind all occurrences, — a» God,» if you will, but certainly only an altogether thoughtless and unmoral artist-God, who, in construction as in destruction, in good as in evil, desires to become conscious of his own equable joy and sovereign glory Here, perhaps for the first time, a pessimism» Beyond Good and Evil» announces itself, here that» perverseness of disposition» obtains expression and formulation, — a philosophy which dares to put, derogatorily put, morality itself in the world of phenomena, and not only among» phenomena " (in the sense of the idealistic terminus technicus], but among the» illusions,» as appearance, semblance, error, interpretation, accommodation, art. Perhaps the depth of this antimoral tendency may be best estimated from the guarded and hostile silence with which Christianity is treated through out this book, — Christianity, as being the most extravagant burlesque of the moral theme to which mankind has hitherto been obliged to listen. In fact, to the purely aesthetic world-interpretation and justification taught in this book, there is no greater antithesis than the Christian dogma»

Thus, this schizoid Ideal of Olympic Gods is again the abstraction of quantitative force, emasculated from all human properties — the mere amount of soma pressing for power force. And this Gods of Hubris Ego are certainly looking at each other in their search for power.

Menelaus, the husband of Helen, and Paris — her lover, both look at Whims and will of Helen, the power of beauty. Helen in her turn looks at Menelaus and at Paris in her search for power: the strongest in this contest of violence will possess her. The law of pressing force as victory of greater amounts of force of physical control destined her to the strongest rapist in this rivalry between rapists. For what this this Trojan War but rivalry between rapists, aiming to acquire the vanquished woman? She has to concede to the will of victorious side, and she enjoy this, as it is logic of Olympian Gods — the logic of physical control, extoling the greater rapist, the greater criminal in violating the conscience and honesty of men.

Now, passing to Chivalric characters of Walter Scott, we find the opposite picture.

The homer's lovers as all lovers of Romance tradition seek to confirm in each other the power of their Ego: the romantic dialogues between lovers thus boils down to un scruples flattery to vainglory of each other. This is what was meant by Antoine de Saint-Exupéry, when he said that

«Love does not consist in gazing at each other, but in looking outward together in the same direction». The connivance to stupid infatuation to each others Ego — this is the core of the «love» of physical control. They look to each other to get this supply for their Ego.

It is another case with healthy Energy of Spirit.

The power of Energy of Spirit is grounded in Space of Intellect of God, as Kierkegaard and Spinoza handsomely formulated in their philosophies.

Spinoza, «Ethics»:

> «This love towards God is the highest good which we can seek for under the guidance of reason (IV. xxviii.), it is common to all men, and we desire that all should rejoice therein. …From what has been said we clearly understand, wherein our salvation, or blessedness, or freedom, consists: namely, in the constant and eternal love towards God, or in God's love towards men. This love or blessedness is, in the Bible, called Glory, and not undeservedly. For whether this love be referred to God or to the mind, it may rightly be called acquiescence of spirit, which (Def. of the Emotions, xxv. xxx.) is not really distinguished from glory»

Church of Friendliness of sane men of Energy of Spirit is thus in love with God — all of them look in this direction of knowledge of Laws of Nature and their sense of duty to submit to God's Laws of Nature. This is their only supply of Energy, while men remain to each other support and comrades in realization of this task.

If we now observe the Church of Friendliness of Saxon Party in Ivanhoe, we can see that Rowena and Rebecca, both in love with Ivanhoe, remains still as dutiful and as loyal to all members of Church Of Friendliness, the quality of their relations does not

change to lovers, — for all their relations are brotherly love in service to Space of Intellect, to truth, Conscience and Justice. All of them look in this singular direction for supply of enrgy, and if their Lovers stop looking in this direction, they cannot remain their lovers. For love of all men of Church of Friendliness, the brotherly love of compassion and sincerity, is the love of Energy of Spirit, rooted in Intellect.

Now, it is the case with abducted Lady Rowena and Jewess Rebecca that their reaction on confessions of «love» by abductors falls within the sphere of this Service to Truth of healthy Energy of Spirit. While Helen looks for champion in Trojan War to be her Lover, and thus concede the pressing Force as Plus of physical control, Rowena and Rebecca are full with disgust and indignation to the rapists, who violated all Natural Law of Conscience and Justice, kidnapping them. And the greater their triumph in this matter of outrage of Natural Law, the greater the detest of both noble women to the rapists.

For the supply of Energy of Spirit is the Honor of Space of Intellect, and the men, who don't look in this only direction altogether with them, cannot be not only their lovers, but cannot be part of their community of honest people of Church of Friendliness.

This is the whole idea of debates between abducted ladies and their abductors. The jailers try hard flattery in declaration of their love and fascination by beauty and accomplishments of noble ladies. But both ladies feels disgusted with flattery, — it is insult to the honor of violated by abduction justice and conscience. It is not their Ego, which ladies seek to gratify. It is their service to Truth, their honor of conscience which is outraged by violence. And nothing can change their attitude of disgust and detest to their jailers, — the more pressure they give, the greater disgust they excites in insulted women. The only situation, where the attitude of ladies could change towards their jailers is that: the complete repentance of them in violence and transition in dialogue to terms of conscience, justice, truth — or in modern

language to the rights of man. The civilized dialogue of persons, who have enough reason to submit its will to the Divine Natural Law. The moment they will start to look with them in the direction of God, in other words, could be decisive in shift of their position to favorable. Butin this case, with repentance and apologies, the abductors would change altogether with direction of their sight the requirement to the ladies. They would have, like all normal, sane people to transgress to the polite dialogue in terms of reason and honesty.

Thus, in debates between ladies and their abductors Walter Scott exhibits the very departure between physical control of material energy and scientific control of Energy of Spirit. It is not vulgar situation with destitute of speech and reason Greek Goddess in hands of naked force awaiting for the victory of the strongest. It is piercing insight into the nature of departures between physical control of Ego, seeking for flattery and pressing force, and scientific control of Energy of Spirit, seeking for identity in direction they look — for fusion into service to truth in Space of Intellect. Walter Scott genius insight displays thus in this conflict between ladies and their abductors the absolute incongruity of incompatible mechanisms of physical control and scientific control.

Walter Scott, «Ivanhoe»:

> «the knight ungloved his right hand, and motioned to conduct her thither. But Rowena declined, by her gesture, the proffered compliment, and replied, «If I be in the presence of my jailor, Sir Knight — nor will circumstances allow me to think otherwise — it best becomes his prisoner to remain standing till she learns her doom.» «Alas! fair Rowena,» returned De Bracy, «you are in presence of your captive, not your jailor; and it is from your fair eyes that De Bracy must receive that doom which you fondly expect from him.» «I know you not, sir,» said the lady, drawing herself up with all the pride of offended rank and beauty — «I know you not; and the insolent familiarity with which you apply to me the jargon of a troubadour forms no apology for the violence of a robber.» «To thyself, fair maid,» answered De Bracy, in his former tone — «to thine own charms be ascribed whate'er I have done which passed the respect due to her

whom I have chosen queen of my heart and loadstar of my eyes.» «I repeat to you, Sir Knight, that I know you not, and that no man wearing chain and spurs ought thus to intrude himself upon the presence of an unprotected lady.» «That I am unknown to you,» said De Bracy, «is indeed my misfortune; yet let me hope that De Bracy's name has not been always unspoken when minstrels or heralds have praised deeds of chivalry, whether in the lists or in the battlefield.» «To heralds and to minstrels, then, leave thy praise, Sir Knight,» replied Rowena, «more suiting for their mouths than for thine own; and tell me which of them shall record in song, or in book of tourney, the memorable conquest of this night, a conquest obtained over an old man, followed by a few timid hinds; and its booty, an unfortunate maiden transported against her will to the castle of a robber?» «You are unjust, Lady Rowena,» said the knight, biting his lips in some confusion, and speaking in a tone more natural to him than that of affected gallantry which he had at first adopted; «yourself free from passion, you can allow no excuse for the frenzy of another, although caused by your own beauty.» «I pray you, Sir Knight,» said Rowena, «to cease a language so commonly used by strolling minstrels that it becomes not the mouth of knights or nobles. Certes, you constrain me to sit down, since you enter upon such commonplace terms, of which each vile crowdercn last from hence to Christmas.» hath a stock that might «Proud damsel,» said De Bracy, incensed at finding his gallant style procured him nothing but contempt — «proud damsel, thou shalt be as proudly encountered. Know, then, that I have supported my pretensions to your hand in the way that best suited thy character. It is meeter for thy humour to be wooed with bow and bill than in set terms and in courtly language.» «Courtesy of tongue,» said Rowena, «when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown. I wonder not that the restraint appears to gall you: more it were for your honour to have retained the dress and language of an outlaw than to veil the deeds of one under an affectation of gentle language and demeanour.» «You counsel well, lady,» said the Norman; «and in the bold language which best justifies bold action, I tell thee, thou shalt never leave this castle, or thou shalt leave it as Maurice de Bracy's wife. I am not wont to be baffled in my enterprises, nor needs a Norman noble scrupulously to vindicate his conduct to the Saxon maiden whom he distinguishes by the offer of his hand. Thou art proud, Rowena, and thou art the fitter to be my wife. By what other means couldst thou be raised to high honour and to princely place, saving by my alliance?»

Walter Scott, «Ivanhoe»:

> «Take these,» she said, «good friend, and for God's sake be merciful to me, and my aged father! These ornaments are of value, yet are they trifling to what he would bestow to obtain our dismissal from this castle free and uninjured.» «Fair flower of Palestine,» replied the outlaw, «these pearls are orient, but they yield in whiteness to your teeth; the diamonds are brilliant, but they cannot match your eyes; and ever since I have taken up this wild trade, I have made a vow to prefer beauty to wealth.» «Do not do yourself such wrong,» said Rebecca; «take ransom, and have mercy! Gold will purchase you pleasure; to misuse us could only bring thee remorse. My father will willingly satiate thy utmost desires; and if thou wilt act wisely, thou mayst purchase with our spoils thy restoration to civil society — mayst obtain pardon for past errors, and be placed beyond the necessity of committing more.» «It is well spoken,» replied the outlaw in French, finding it difficult probably to sustain in Saxon a conversation which Rebecca had opened in that language; «but know, bright lily of the vale of Baca! that thy father is already in the hands of a powerful alchemist, who knows how to convert into gold and silver even the rusty bars of a dungeon grate. The venerable Isaac is subjected to an alembiccr which will distil from him all he holds dear, without any assistance from my requests or thy entreaty. Thy ransom must be paid by love and beauty, and in no other coin will I accept it.» «Thou art no outlaw,» said Rebecca, in the same language in which he addressed her; «no outlaw had refused such offers. No outlaw in this land uses the dialect in which thou hast spoken. Thou art no outlaw, but a Norman — a Norman, noble perhaps in birth. O, be so in thy actions, and cast off this fearful mask of outrage and violence!» «And thou, who canst guess so truly,» said Brian de Bois-Guilbert, dropping the mantle from his face, «art no true daughter of Israel, but in all save youth and beauty a very witch of Endor. I am not an outlaw then, fair rose of Sharon. And I am one who will be more prompt to hang thy neck and arms with pearls and diamonds, which so well become them, than to deprive thee of these ornaments.» «What wouldst thou have of me,» said Rebecca, «if not my wealth? We can have nought in common between us; you are a Christian, I am a Jewess. Our union were contrary to the laws alike of the church and the synagogue.» «It were so, indeed,» replied the Templar, laughing. «Wed with a Jewess! Despardieux! cs Not if she were the Queen of Sheba! And know, besides, sweet daughter of Zion, that were the most Christian King to offer me his most Christian daughter, with Languedoc for a dowry, I could not wed her. It is against

my vow to love any maiden, otherwise than par amours, ct love thee. I am a Templar. Behold the cross of my holy order.» as I will «Darest thou appeal to it,» said Rebecca, «on an occasion like the present?» «And if I do so,» said the Templar, «it concerns not thee, who art no believer in the blessed sign of our salvation.» «I believe as my fathers taught,» said Rebecca; «and may God forgive my belief if erroneous! But you, Sir Knight, what is yours, when you appeal without scruple to that which you deem most holy, even while you are about to transgress the most solemn of your vows as a knight and as a man of religion?» «It is gravely and well preached, O daughter of Sirach!» answered the Templar; «but, gentle Ecclesiastica,2 thy narrow Jewish prejudices make thee blind to our high privilege. Marriage were an enduring crime on the part of a Templar; but what lesser folly I may practise, I shall speedily be absolved from at the next preceptory of our order. Not the wisest of monarchs; not his father, whose examples you must needs allow are weighty, claimed wider privileges than we poor soldiers of the Temple of Zion have won by our zeal in its defence. The protectors of Solomon's temple may claim license by the example of Solomon.» «If thou readest the Scripture,» said the Jewess, «and the lives of the saints, only to justify thine own license and profligacy, thy crime is like that of him who extracts poison from the most healthful and necessary herbs.» The eyes of the Templar flashed fire at this reproof. «Hearken,» he said, «Rebecca; I have hitherto spoken mildly to thee, but now my language shall be that of a conqueror. Thou art the captive of my bow and spear, subject to my will by the laws of all nations; nor will I abate an inch of my right, or abstain from taking by violence what thou refusest to entreaty or necessity.»

...One thing only can save thee, Rebecca. Submit to thy fate, embrace our religion, and thou shalt go forth in such state that many a Norman lady shall yield as well in pomp as in beauty to the favourite of the best lance among the defenders of the Temple.» «Submit to my fate!» said Rebecca; «and, sacred Heaven! to what fate? Embrace thy religion! and what religion can it be that harbours such a villain? Thou the best lance of the Templars! Craven knight! — forsworn priest! I spit at thee, and I defy thee. The God of Abraham's promise hath opened an escape to his daughter — even from this abyss of infamy!» As she spoke, she threw open the latticed window which led to the bartizan, and in an instant after stood on the very verge of the parapet, with not the slightest screen between her and the tremendous depth below. Unprepared for such a desperate effort, for she had hitherto stood perfectly motionless, Bois Guilbert had neither time to intercept her nor to stop her. As he offered to advance, she exclaimed, «Remain

where thou art, proud Templar, or at thy choice advance! — one foot nearer, and I plunge myself from the precipice; my body shall be crushed out of the very form of humanity upon the stones of that courtyard ere it become the victim of thy brutality!»

…Thou must consent to share with me hopes more extended than can be viewed from the throne of a monarch! Hear me ere you answer, and judge ere you refuse. The Templar loses, as thou hast said, his social rights, his power of free agency, but he becomes a member and a limb of a mighty body, before which thrones already tremble — even as the single drop of rain which mixes with the sea becomes an individual part of that resistless ocean which undermines rocks and ingulphs royal armadas. Such a swelling flood is that powerful league. Of this mighty order I am no mean member, but already one of the chief commanders, and may well aspire one day to hold the batoon of Grand Master. The poor soldiers of the Temple will not alone place their foot upon the necks of kings; a hemp-sandall'd monk can do that. Our mailed step shall ascend their throne, our gauntlet shall wrench the sceptre from their gripe. Not the reign of your vainly-expected Messiah offers such power to your dispersed tribes as my ambition may aim at. I have sought but a kindred spirit to share it, and I have found such in thee.» «Sayest thou this to one of my people?» answered Rebecca. «Bethink thee — » «Answer me not,» said the Templar, «by urging the difference of our creeds; within our secret conclaves we hold these nursery tales in derision. Think not we long remained blind to the idiotical folly of our founders, who forswore every delight of life for the pleasure of dying martyrs by hunger, by thirst, and by pestilence, and by the swords of savages, while they vainly strove to defend a barren desert, valuable only in the eyes of superstition. Our order soon adopted bolder and wider views, and found out a better indemnification for our sacrifices. Our immense possessions in every kingdom of Europe, our high military fame, which brings within our circle the flower of chivalry from every Christian clime — these are dedicated to ends of which our pious founders little dreamed, and which are equally concealed from such weak spirits as embrace our order on the ancient principles, and whose superstition makes them our passive tools. But I will not further withdraw the veil of our mysteries. That bugle-sound announces something which may require my presence. Think on what I have said. Farewell! I do not say forgive me the violence I have threatened, for it was necessary to the display of thy character. Gold can be only known by the application of the touch-stone. I will soon return, and hold further conference with thee.» He re-entered the turret-chamber, and descended the stair, leaving

> Rebecca scarcely more terrified at the prospect of the death to which she had been so lately exposed, than at the furious ambition of the bold bad man in whose power she found herself so unhappily placed».

2. HONOR OF CONSCIENCE OF WALTER SCOTT'S FEMALE KNIGHTS

According to Pearson some people accused Walter Scott in knowing nothing of Love «since the heroes in his poems did not give the impression that he knew anything about it»

H. Pearson, «Life of Walter Scott»:

> «Someone asked Lady Abercom in 1810 whether Scott had ever been in love, since the heroes in his poems did not give the impression that he knew anything about it. Lady Abercom replied that, judging from the way he always spoke of his wife', he certainly had experienced the emotion»

Indeed, Walter Scott when he intends to display some love relationship, he focuses his attention on intellectual debates on what Truth and Honor of Conscience is, like in cases with Rebecca and Rowena. The debates between Rebecca and her abductor Templar Bois Guilbert on this subjects takes many chapters of the Ivanhoe. It is obvious that Walter Scott assumes the question to be crucial for love relationship — the question on unity of persons in Space if Intellect, in one direction they look, in honesty in service to truth. This is Love to Walter Scott, whatever kind of relations it takes: brotherly love, friendship, erotic love or love to knowledge and arts. It is always founded in love to God. Trubezkoy reports in his book on Augustine's Civitas Dei on genius insight of the latter of two equilibriums in men's mind: equilibrium of scientific control in God, and equilibrium of physical control in masters-slaves sadomasochism of Ego.

E. Trubezkoy, «Civitas Dei by Augustine»:

> «Everything longs to its equilibrium, but we have to distinguish between eternal Divine equilibrium and false, dishonest equilibrium of sinful creature. For while the later seek egoistic dominance and

> tyrannical rule, the authentic Divine peace (equilibrium) rests on universal equality and accord of people. Malicious men detest equality under sway of Divine Law and strives for dishonest peace: he rebels against his submission to the Divine Law and aspires to become himself the center and the ruler instead of God. On the contrary, honest peace of God and man is „obedient regard of man to the divine eternal law". „Peace of all things is quietness of order. Order is disposition of all things in right places". Intelligent creatures acquire their equilibrium in delight they get from God and each other in God, while their flesh is completely subjected to their will».

You can see in following extract from «Old Mortality» the typical for Scott dialogue on confession of love, — this is debates of two lovers, Henry Morton and Edit, on notions of Space of Intellect of scientific control: Truth, Justice, Conscience, Friendliness to people. And reconciliation of the depends on their ability to assure themselves that his and her partner is enough honest to reside in the Space of Intellect, to preserve thus their Honor of Conscience.

Walter Scott, «Old Mortality»:

> «Miss Bellenden,» he said, «must have friends wherever she is known; even among those whose conduct she now disapproves. Is there any thing that such can do to show their respect for her, and their regret for her sufferings?» «Let them learn for their own sakes,» replied Edith, «to venerate the laws, and to spare innocent blood. Let them return to their allegiance, and I can forgive them all that I have suffered, were it ten times more.» «You think it impossible, then,» rejoined the cavalier, «for any one to serve in our ranks, having the weal of his country sincerely at heart, and conceiving himself in the discharge of a patriotic duty?» «It might be imprudent, while so absolutely in your power,» replied Miss Bellenden, «to answer that question.» «Not in the present instance, I plight you the word of a soldier,» replied the horseman. «I have been taught candour from my birth,» said Edith; «and, if I am to speak at all, I must utter my real sentiments. God only can judge the heart — men must estimate intentions by actions. Treason, murder by the sword and by gibbet, the oppression of a private family such as ours, who were only in arms for the defence of the established government, and of our own property, are actions which must needs sully all that have accession to them, by whatever specious terms they may be gilded over.» «The guilt of civil war,»

rejoined the horseman — «the miseries which it brings in its train, lie at the door of those who provoked it by illegal oppression, rather than of such as are driven to arms in order to assert their natural rights as freemen.» «That is assuming the question,» replied Edith, «which ought to be proved. Each party contends that they are right in point of principle, and therefore the guilt must lie with them who first drew the sword; as, in an affray, law holds those to be the criminals who are the first to have recourse to violence.» «Alas!» said the horseman, «were our vindication to rest there, how easy would it be to show that we have suffered with a patience which almost seemed beyond the power of humanity, ere we were driven by oppression into open resistance! — But I perceive,» he continued, sighing deeply, «that it is vain to plead before Miss Bellenden a cause which she has already prejudged, perhaps as much from her dislike of the persons as of the principles of those engaged in it.» «Pardon me,» answered Edith; «I have stated with freedom my opinion of the principles of the insurgents; of their persons I know nothing — excepting in one solitary instance.» «And that instance,» said the horseman, «has influenced your opinion of the whole body?» «Far from it,» said Edith; «he is — at least I once thought him — one in whose scale few were fit to be weighed — he is — or he seemed — one of early talent, high faith, pure morality, and warm affections. Can I approve of a rebellion which has made such a man, formed to ornament, to enlighten, and to defend his country, the companion of gloomy and ignorant fanatics, or canting hypocrites, — the leader of brutal clowns, — the brother in-arms to banditti and highway murderers? — Should you meet such an one in your camp, tell him that Edith Bellenden has wept more over his fallen character, blighted prospects, and dishonoured name, than over the distresses of her own house, — and that she has better endured that famine which has wasted her cheek and dimmed her eye, than the pang of heart which attended the reflection by and through whom these calamities were inflicted.» As she thus spoke, she turned upon her companion a countenance, whose faded cheek attested the reality of her sufferings, even while it glowed with the temporary animation which accompanied her language. The horseman was not insensible to the appeal; he raised his hand to his brow with the sudden motion of one who feels a pang shoot along his brain, passed it hastily over his face, and then pulled the shadowing hat still deeper on his forehead. The movement, and the feelings which it excited, did not escape Edith, nor did she remark them without emotion. «And yet,» she said, «should the person of whom I speak seem to you too deeply affected by the hard opinion of — of — an early friend, say to him, that

> sincere repentance is next to innocence; — that, though fallen from a height not easily recovered, and the author of much mischief, because gilded by his example, he may still atone in some measure for the evil he has done.» «And in what manner?» asked the cavalier, in the same suppressed, and almost choked voice. «By lending his efforts to restore the blessings of peace to his distracted countrymen, and to induce the deluded rebels to lay down their arms. By saving their blood, he may atone for that which has been already spilt; — and he that shall be most active in accomplishing this great end, will best deserve the thanks of this age, and an honoured remembrance in the next.» «And in such a peace,» said her companion, with a firm voice, «Miss Bellenden would not wish, I think, that the interests of the people were sacrificed unreservedly to those of the crown?» «I am but a girl,» was the young lady's reply; «and I scarce can speak on the subject without presumption. But, since I have gone so far, I will fairly add, I would wish to see a peace which should give rest to all parties, and secure the subjects from military rapine, which I detest as much as I do the means now adopted to resist it.» «Miss Bellenden,» answered Henry Morton, raising his face, and speaking in his natural tone, «the person who has lost such a highly-valued place in your esteem, has yet too much spirit to plead his cause as a criminal; and, conscious that he can no longer claim a friend's interest in your bosom, he would be silent under your hard censure, were it not that he can refer to the honoured testimony of Lord Evandale, that his earnest wishes and most active exertions are, even now, directed to the accomplishment of such a peace as the most loyal cannot censure.»

The same honesty the rivals for Edit's love, Henry Morton and lord Evendel, displays nevertheless towards each other, remaining first and foremost loyal to the Kingdom of Heaven of Truth, to the God, and putting love to god and friendship with all honest people much above any erotic relationship. The rivals for Edit's love, instead of waging Trojan war to each other, keep saving each other's lives due to the «Honor of Conscience» in circumstances where their mere silence would mean death of the rival. They keep reporting truth on generosity of each other's behavior to their beloved Edit. And they remains friends up to the death of one of them.This is what love to the God means: it means as foundation of supply of Energy of Spirit — Church of Friendliness, where erotic love has only secondary

significance, and loyalty to Church of Friendliness remains always essential.

In fact, Walter Scott does not make difference between Men and Women as Divine Souls of Honor of Conscience. On plane of biological energy — they differ, no doubt. But on plane of psychic energy, it is no less doubtless, that there is no and cannot be any distinction of male's and female's nature. For both are souls of Field of Intellect, souls of Energy of Spirit, and biology has nothing to do this plane of psychic energy.

E. Renan, «Life of Jesus»:

> «Many imagined that in the resuscitated world they would eat, drink, and marry. Jesus indeed admits a new Passover, a table, and a new wine into his kingdom; but he expressly excludes marriage from it. Jesus escaped them by the formal declaration that in the life eternal, differences of sex would no longer exist, and that men would be like the angels».

Matthew 22:29

> Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the b power of God. 30 For in the a resurrection they neither b marry, nor are given in marriage, but are as the c angels of God in heaven.

Walter Scott, like John S. Mill, like Bertrand Russell, like Maslow and Fromm insists on this fact on complete identity of men and women on psychic energy level. In his novel «Abbot» his main character, the Page, keep confusing his darling with her twin's brother. In Rob Roy, beloved woman of his main character, Diana, speaks of herself in terms of manly position in life.

In his novels, Walter Scott gives many female chivalric characters, describing them as true and valiant heroes. His Female Knights are not confined to Rowena and Rebecca in Ivanhoe. It is figures of fearless puritan Mause and Lady Edith in «Old Mortality», it is furious figure of outraged honor Rob Roy's wife Helen in «Rob Roy», it is Lady Edith in «Talisman» and many other chivalric characters of women.

Walter Scott, «Old Mortality»:

> «At any other time she would have been much averse to exert this influence; for, however inexperienced in the world, her native delicacy taught her the advantage which a beautiful young woman gives to a young man when she permits him to lay her under an obligation. And she would have been the farther disinclined to request any favour of Lord Evandale, because the voice of the gossips in Clydesdale had, for reasons hereafter to be made known, assigned him to her as a suitor,
> …Edith had now the opportunity she wished to bespeak the young nobleman's intercession and protection for Henry Morton, and it seemed the only remaining channel of interest by which he could be rescued from impending destruction. Yet she felt at that moment as if, in doing so, she was abusing the partiality and confidence of the lover, whose heart was as open before her, as if his tongue had made an express declaration. Could she with honour engage Lord Evandale in the service of a rival? or could she with prudence make him any request, or lay herself under any obligation to him, without affording ground for hopes which she could never realize? But the moment was too urgent for hesitation, or even for those explanations with which her request might otherwise have been qualified».

Walter Scott, «Talisman»:

> «Men may sacrifice rams and goats,» said Edith, «but not honour and conscience. I have heard that it was the dishonour of a Christian maiden which brought the Saracens into Spain; the shame of another is no likely mode of expelling them from Palestine.» «Dost thou call it shame to become an empress?» said the King. «I call it shame and dishonour to profane a Christian sacrament by entering into it with an infidel whom it cannot bind; and I call it foul dishonour that I, the descendant of a Christian princess, should become of free will the head of a haram of heathen concubines.»

Walter Scott, «Rob Roy»:

> «But now we are free — free by the very act which left us neither house nor hearth, food nor covering — which bereaved me of all — of all — and makes me groan when I think I must still cumber the earth for other purposes than those of vengeance. And I will carry on the work, this day has so well commenced, by a deed that shall break all bands between MacGregor and the Lowland churls. Here Allan —

Dougal — bind these Sassenachs neck and heel together, and throw them into the Highland Loch to seek for their Highland kinsfolk.»
It is impossible to describe the scorn, the loathing, and contempt, with which the wife of MacGregor regarded this wretched petitioner for the poor boon of existence. «I could have bid ye live,» she said, «had life been to you the same weary and wasting burden that it is to me — that it is to every noble and generous mind. But you — wretch! you could creep through the world unaffected by its various disgraces, its ineffable miseries, its constantly accumulating masses of crime and sorrow: you could live and enjoy yourself, while the noble-minded are betrayed — while nameless and birthless villains tread on the neck of the brave and the long-descended: you could enjoy yourself, like a butcher's dog in the shambles, battening on garbage, while the slaughter of the oldest and best went on around you! This enjoyment you shall not live to partake of! — you shall die, base dog! and that before yon cloud has passed over the sun.» She gave a brief command in Gaelic to her attendants, two of whom seized upon the prostrate suppliant, and hurried him to the brink of a cliff which overhung the flood».

Walter Scott, «Old Mortality»:

«O, sirs,» exclaimed Mause, «here's a goodly spectacle indeed! My spirit is like that of the blessed Elihu, it burns within me — my bowels are as wine which lacketh vent — they are ready to burst like new bottles. O, that He may look after His ain people in this day of judgment and deliverance! — And now, what ailest thou, precious Mr Gabriel Kettledrummle? I say, what ailest thou, that wert a Nazarite purer than snow, whiter than milk, more ruddy than sulphur,» (meaning, perhaps, sapphires,) — «I say, what ails thee now, that thou art blacker than a coal, that thy beauty is departed, and thy loveliness withered like a dry potsherd? Surely it is time to be up and be doing, to cry loudly and to spare not, and to wrestle for the puir lads that are yonder testifying with their ain blude and that of their enemies.» This expostulation implied a reproach on Mr Kettledrummle, who, though an absolute Boanerges, or son of thunder, in the pulpit, when the enemy were afar, and indeed sufficiently contumacious, as we have seen, when in their power, had been struck dumb by the firing, shouts, and shrieks, which now arose from the valley, and — as many an honest man might have been, in a situation where he could neither fight nor fly — was too much dismayed to take so favourable an opportunity to preach the terrors of presbytery, as the courageous Mause had expected at his hand, or even to pray for the successful

> event of the battle. His presence of mind was not, however, entirely lost, any more than his jealous respect for his reputation as a pure and powerful preacher of the word. «Hold your peace, woman!» he said, «and do not perturb my inward meditations and the wrestlings wherewith I wrestle. — But of a verity the shooting of the foemen doth begin to increase! peradventure, some pellet may attain unto us even here. Lo! I will ensconce me behind the cairn, as behind a strong wall of defence.» «He's but a coward body after a',» said Cuddie, who was himself by no means deficient in that sort of courage which consists in insensibility to danger; «he's but a daidling coward body. He'll never fill Rumbleberry's bonnet. — Odd! Rumbleberry fought and flyted like a fleeing dragon. It was a great pity, puir man, he couldna cheat the woodie. But they say he gaed singing and rejoicing till't, just as I wad gang to a bicker o' brose, supposing me hungry, as I stand a gude chance to be. — Eh, sirs! yon's an awfu' sight, and yet ane canna keep their een aff frae it!»
>
> «They flee! — they flee!» exclaimed Mause, in ecstasy. «O, the truculent tyrants! they are riding now as they never rode before. O, the false Egyptians — the proud Assyrians — the Philistines — the Moabites — the Edomites — the Ishmaelites! — The Lord has brought sharp swords upon them, to make them food for the fowls of heaven and the beasts of the field. See how the clouds roll, and the fire flashes ahint them, and goes forth before the chosen of the Covenant, e'en like the pillar o' cloud and the pillar o' flame that led the people of Israel out o' the land of Egypt! This is indeed a day of deliverance to the righteous, a day of pouring out of wrath to the persecutors and the ungodly!» «Lord save us, mither,» said Cuddie, «haud the clavering tongue o' ye, and lie down ahint the cairn, like Kettledrummle, honest man! The whigamore bullets ken unco little discretion, and will just as sune knock out the harns o' a psalm-singing auld wife as a swearing dragoon.» «Fear naething for me, Cuddie,» said the old dame, transported to ecstasy by the success of her party; «fear naething for me! I will stand, like Deborah, on the tap o' the cairn, and tak up my sang o' reproach against these men of Harosheth of the Gentiles, whose horse-hoofs are broken by their prancing.» The enthusiastic old woman would, in fact, have accomplished her purpose, of mounting on the cairn, and becoming, as she said, a sign and a banner to the people, had not Cuddie, with more filial tenderness than respect, detained her by such force as his shackled arms would permit him to exert»

Moreover, Scott's admiration with women and his friendship with Joanna Baillic and his admiration with Jane Austen confirms

his attitude to women as Divine Souls of Honor of Conscience as well as men.

H. Pearson, «The Life of Walter Scott»:

«It is probable that she had what the world calls a strong sense of duty, which was frequently relieved by an inborn liveliness of spirit. This was the type of female that appealed to Scott both in life and letters, and we may guess that Williamina displayed an appealing mixture of gravity and gaiety».

H. Pearson, «Life of Walter Scott»:

> «Another call he made while in London was on Joanna Baillic who had just moved to the house in Hampstead, still extant, where she was to spend the rest of her long life. They had met the pre-vious year, when the physical appearance of each had disappointed t e other, she expecting an ideal elegance and refinement of eature, he expecting a colourful and flamboyant personality. She soon found a benevolence and shrewdness that more than atoned for the absence of elegance and refinement, while he round an unaffected simplicity and sincerity that appealed to him much more than the qualities he had anticipated. yet he wrote of her in his works and about her in his letters as if she had been another Shakespeare, though one without humour. ….. He was a very kind-hearted man; he loved giving pleasure and hated giving pain to others; and at a time when the drama was abandoned «to blackguards and prostitutes who seem now the only patrons of the stage and attenders on the theatre, he thought it disgraceful diat the plays of Joanna, which were both moral and dignified, and made an honest attempt at portraying human nature, should be neglected.
> ……ever since enjoying the works of Jane Austen, of which he wrote a long review for the Quarterly in 1815, he had wondered whether he could do the same sort of thing. He was always reading her novels, cither to himself or to his family, and his admiration for her found expression in a much-quoted passage from his Journal: «That young lady had a talent for describing the involvements and feelings and characters of ordinary life which is to me the most wonderful I ever met with. The Big Bow-wow strain I can do myself like any now going, but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of the description and the sentiment is denied to me.»

Maslow, «Motivation and personality»:

> «They are capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than other people would consider possible. There are, however, certain special characteristics of these relationships. In the first place, it is my observation that the other members of these relationships are likely to be healthier and closer to self-actualization than the average, often much closer. There is high selectiveness here, considering the small proportion of such people in the general population. One consequence of this phenomenon and of certain others as well is that self actualizing people have these especially deep ties with rather few individuals. Their circle of friends is rather small. The ones that they love profoundly are few in number. In a very real even though special sense, they love or rather have compassion for all mankind. This is what Adler called the olderbrotherly attitude. This word, invented by Alfred Adler (brotherly love), is the only one available that describes well the flavor of the feelings for mankind expressed by selfactualizing subjects. They have for human beings in general a deep feeling of identification, sympathy, and affection in spite of the occasional anger, impatience, or disgust described below. Because of this they have a genuine desire to help the human race. It is as if they were all members of a single family».

3. BROTHERLY LOVE AS FOUNDATION OF ALL SANE LOVE BY MASLOW AND FROMM. HOMOGAMY, ABSENCE OF OPPOSITE ROLES

Insane Love of Sadomasochism of physical control is Love of Oppositions of Cyclic homeostasis: Narcissism of Superior Ego-protection and Inlovesickness of Inferior Ego-protection. This opposite roles of males and females have nothing to do with biological sex as you understand: it is purely psychic fact, the mechanism of physical control of material energy of psyche.

It is when they gaze at each other as possible supply of energy that they perceive each other as «Loadings of SuperEgo», and thus two oppositions of Field of Ego-system in each mind is formed: Inferior or Superior Ego-protection, and «Love» as games of sadomasochism in masters and slaves begins.

Chekhov masterly expressed phenomenon of fear of supernatural forces, inherent for magic mentality of savages

in case with naïve and stupid young woman observing powerful men. G. Spenser termed this phenomenon «awe of power». For savages, living in naked nature «awe of power» is totem, for stupid yound women living in world of powerful men «awe of power» will be men, and for imperialists, ruling the world «awe of power» will be power and money.

Chekhov, «Anna on the Neck»:

> «She felt as though she had been afraid of him for years. In her childhood the director of the high school had always seemed the most impressive and terrifying force in the world, sweeping down like a thunderstorm or a steam-engine ready to crush her; another similar force of which the whole family talked, and of which they were for some reason afraid, was His Excellency; then there were a dozen others, less formidable, and among them the teachers at the high school, with shaven upper lips, stern, implacable; and now finally, there was Modest Alexeitch, a man of principle, who even resembled the director in the face. And in Anna's imagination all these forces blended together into one, and, in the form of a terrible, huge white bear, menaced the weak and erring such as her father. And she was afraid to say anything in opposition to her husband, and gave a forced smile, and tried to make a show of pleasure when she was coarsely caressed and defiled by embraces that excited her terror»

N. Gogol, «Diary of a madman»:

> «Oh, what cunning creatures these women are! Now I have found out what woman really is. Hitherto no one knew whom a woman really loves; I am the first to discover it — SHE LOVES THE DEVIL. Yes, joking apart, learned men write nonsense when they pronounce that she is this and that; she loves the devil — that is all. You see a woman looking through her lorgnette from a box in the front row. One thinks she is watching that stout gentleman who wears an order. Not a bit of it! She is watching the devil who stands behind his back. He has hidden himself there and beckons to her with his finger. And she marries him — actually — she marries him!»

This devils, with whom women use to fall in love is, as you understand, Superior Ego-protection of Satan-Ego, — and Gogol again thus hit the nail on the head, women fall in love with Devils. Thus «opposite roles» of cyclic homeostasis of material energy are

distributed among sexes, though there is no any crucial distinction between Superior and Inferior Ego-protection, though Satan-Ego, in its stupidity, thinks himself a God in contrast with his slaves of Inferior Ego-protection. But, in fact, both of them remains in stale air of the Cave, and see nothing of fresh air of the shine sun. They know nothing of each other saving their opposite roles of command and submission, and in fact remains thus in ignorance of their cave are not interested in anything else saving their games in opposite roles.

A. Chekhov in «Duel» on persons with sex as «main instinct»:

> «These voluptuaries must have in their brains a special growth of the nature of sarcoma, which stifles the brain and directs their whole psychology. Watch Laevsky when he is sitting anywhere in company. You notice: when one raises any general question in his presence, for instance, about the cell or instinct, he sits apart, and neither speaks nor listens; he looks languid and disillusioned; nothing has any interest for him, everything is vulgar and trivial. But as soon as you speak of male and female — for instance, of the fact that the female spider, after fertilisation, devours the male — his eyes glow with curiosity, his face brightens, and the man revives, in fact. All his thoughts, however noble, lofty, or neutral they maybe, they all have one point of resemblance. You walk along the street with him and meet a donkey, for instance.... «Tell me, please,» he asks, «what would happen if you mated a donkey with a camel?» And his dreams! Has he told you of his dreams? It is magnificent! First, he dreams that he is married to the moon, then that he is summoned before the police and ordered to live with a guitar...» The deacon burst into resounding laughter; Samoylenko frowned and wrinkled up his face angrily so as not to laugh, but could not restrain himself, and laughed».

All this syndrome of opposite roles for men and women is absolutely foreign for Sane Love of Energy of Spirit. For it is Homogamy, as Maslow says in unity of two friends of Energy of Spirit, each of them full-fledged member of Space of Intellect of scientific control, of Honor of Conscience. Each of them homogeneous in looking in the same direction of Space of Intellect.

A. Maslow, «Motivation and personality»:

«This agrees with D'Arcy's (103) thesis that erotic and agapean love are basically different but merge in the best people. He speaks about two kinds of love, which are ultimately masculine or feminine, active or passive, self-centered or self-effacing, and it is true that in the general public these seem to contrast and to be at opposite poles. However, it is different in healthy people. In these individuals the dichotomies are resolved, and the individual becomes both active and passive, both selfish and unselfish, both masculine and feminine, both self interested and self·effacing. D'Arcy acknowledges that this occurs, though with extreme rarity.

My data definitely contradict also the age-old theory of intrinsic hostility between the sexes. This hostility between the sexes, this suspicion of the opposite sex, this tendency to identify with one's own sex is an alliance against the other sex, even the very phrasing of «opposite» sex is found often enough in neurotic people and even in average citizens in our society, but it is definitely not found in self actualizing people, at least with the resources for investigation that I had at my disposal. Another characteristic I found of love in healthy people is that they made no really sharp differentiation between the roles and personalities of the two sexes. That is, they did not assume that the female was passive and the male active, whether in sex or love or anything else. These people were all so certain of their maleness or femaleness that they did not mind taking on some of the cultural aspects of the opposite sex role. It was especially noteworthy that they could be both active and passive lovers and this was the clearest in the sexual act and in physical love-making. Kissing and being kissed» being above or below in the sexual act, taking the initiative, being quiet and receiving love, teasing and being teased these were all found in both sexes. The reports indicated that both were enjoyed at different times. It was considered to be a shortcoming to be limited to just active love-making or passive love-making. Both have their particular pleasures for self-actualizing people. Since this is very probably related to the lack of doubt about their maleness or femaleness, their masculinity or femininity, so also is it my strong impression that healthier men are more apt to be attracted by intelligence, strength, competence, etc., in their women rather than threatened by it, as is so often the case with the uncertain male. Here again we have an instance of the way in which common dichotomies are so often resolved in self-actualization, appearing to be valid dichotomies only because people are not healthy enough».

E. Fromm, «The art of Loving»:

> «Beyond the element of giving, the active character of love becomes evident in the fact that it always implies certain basic elements, common to all forms of love. These are care, responsibility, respect and knowledge. It is hardly necessary to stress the fact that the ability to love as an act of giving depends on the character development of the person. It presupposes the attainment of a pre dominantly productive orientation; in this orientation the person has overcome dependency, narcissistic omnipotence, the wish to exploit others, or to hoard. …The most fundamental kind of love, which underlies all types of love, is brotherly love. By this I mean the sense of responsibility, care, respect, knowledge of any other human being, the wish to further his life. This is the kind of love the Bible speaks of when it says: love thy neighbor as thyself. Brotherly love is love for all human beings; it is characterized by its very lack of exclusiveness. If I have developed the capacity for love, then I cannot help loving my brothers. In brotherly love there is the experience of union with all men, of human solidarity, of human atonement. Brotherly love is based on the experience that we all are one. The differences in talents, intelligence, knowledge are negligible in comparison with the identity of the human core common to all men. In order to experience this identity it is necessary to penetrate from the periphery to the core. If I perceive in another person mainly the surface, I perceive mainly the differences, that which separates us. If I penetrate to the core, I perceive our identity, the fact of our brotherhood. This relatedness from center to center — instead of that from periphery to periphery — is «central relatedness.»

J. S. Mill, Subjection of women:

> «People are not aware how entirely, in former ages, the law of superior Strength was the rule of life; how publicly and openly it was avowed, I do not say cynically or shamelessly — for these words imply a feeling that there was something in it to be ashamed of, and no such notion Could find a place in the faculties of any person in those ages, except a philosopher or a saint. …All that education and civilization are doing to efface the influences on character of the law of force, and replace them by those of justice, remains merely on the surface, as long as the citadel of the enemy is not attacked.
> Though the truth may not be felt or generally acknowledged for generations to come, the only school of genuine moral sentiment is society between equals. The moral education of mankind has hitherto emanated chiefly from the law of force, and is adapted almost solely to the relations which force creates. In the less advanced states

of society, people hardly recognise any relation with their equals. To be an equal is to be an enemy. Society, from its highest place to its lowest, is one long chain, or rather ladder, where every individual is either above or below his nearest neighbour, and wherever he does not command he must obey. Existing moralities, accordingly, are mainly fitted to a relation of command and obedience. Yet command and obedience are but unfortunate necessities of human life: society inequality is its normal state. Already in modern life, and more and more as it progressively improves, command and obedience become exceptional facts in life, equal association its general rule. We have had the morality of submission, and the morality of chivalry and generosity; the time is now come for the morality of justice.

Whenever, in former ages, any approach has been made to society inequality, Justice has asserted its claims as the foundation of virtue. It was thus in the free republics of antiquity. But even in the best of these, the equals were limited to the free male citizens; slaves, women, and the unenfranchised residents were under the law of force …Conquering races hold it to be Nature's own dictate that the conquered should obey the conquerors, or as they euphoniously paraphrase it, that the feebler and more unwarlike races should submit to the braver and manlier. Nay, for that matter, the law of force itself, to those who could not plead any other has always seemed the most natural of all grounds for the exercise of authority».

Did not the slave-owners of the Southern United States maintain the same doctrine, with all the fanaticism with which men ding to the theories that justify their passions and legitimate their personal interests? Did they not call heaven and earth to witness that the dominion of the white man over the black is natural, that the black race is by nature incapable of freedom, and marked out for slavery? some even going so far as to say that the freedom of manual labourers is an unnatural order of things anywhere. Again, the theorists of absolute monarchy have always affirmed it to be the only natural form of government; …The social subordination of women thus stands out an isolated fact

In modern social institutions; a solitary breach of what has become their fundamental law; a single relic of an old world of thought and practice exploded in everything else, but retained in the one thing of most universal interest; as if a gigantic dolmen, or a vast temple of Jupiter Olympius, occupied the site of St. Paul's and received daily worship, while the surrounding Christian churches were only resorted to on fasts and festivals. This entire discrepancy between one social fact and all those which accompany it, and the radical opposition

> between its nature and the progressive movement which is the boast of the modern world, and which has successively swept away everything else of an analogous character, surely affords, to a conscientious observer of human tendencies, serious matter forreflection.
> …Not a word can be said for despotism in the family which cannot besaid for political despotism. And this, indeed, is what makes it strange to ordinary ears, to hear it asserted that the inequality of rights between men and women has no other source than the law of the strongest»

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Chivalry of Walter Scott as Metaphysics of Intellect distinguished from Schizoid Idealism